

TEACHER AS A CARING AGENT IN DEVELOPING EMPATHY
AMONG MORAL EDUCATION STUDENTS

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FACULTY OF EDUCATION
UNIVERSITY OF MALAYA
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AMONG MORAL EDUCATION STUDENTS**

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Field of Study: MORAL EDUCATION

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Abstract

This multiple-case study has focused on the teachers' understanding of their role as caring agents, how they displayed caring and the approaches or strategies that were utilised by the teachers to develop empathy among the students during Form Four Moral Education lessons. The study also explored the students' perceptions on whether their teachers were caring.

This study utilised the qualitative approach design. Four teachers, two *Excellent Teachers* and two *non-Excellent* teachers were selected. Five students from each class of the four schools had volunteered for this study. Data were collected over a time frame of seven months. The inquiry into the caring concept through the way caring was displayed in the classroom, as well as the manner empathy was developed during the moral lessons was carried out by non-participant observations, semi-structured interviews, documentation and teachers' journals. The perceptions of the students on their teachers were sought through semi-structured interviews and students' journals. Data were analysed using the NVivo 8 software where codes were identified and themes were derived in order to answer the research questions.

The findings of this study presented six main themes that are action-based caring, role-modeling, nurturance, engaging students, pedagogical caring and developing empathy. Overall, it demonstrated that the teachers lacked conceptual grasp on caring, however, the uniqueness of the study showed that their care towards their students was better displayed during moral lessons. The study also showed that the *Excellent Teachers* were inclined towards, listening to the students, encouraging the students to realise their potential, as well as having interactive communication and a sense of humor with the students. However, all teachers were highly focused on academic content knowledge and the understanding of values and definitions in their lessons. As for developing empathy, it was found that only two teachers had adopted various approaches in instilling empathy among the students. Meanwhile, all twenty students perceived their teachers as caring in terms of assisting them well in their studies. In fact, students of the two *Excellent Teachers* also considered them caring about their personal lives.

The overall findings of this study revealed that caring is not reciprocal, as how caring should be, as propagated by Noddings. The study implied that the teachers needed improvement in their techniques and methods in developing empathy in the midst of their students. There should also be a change in the mode of the public examinations as students need to be developed in a holistic manner, and the need for appropriate professional development on caring in the preparation and training for teachers. Lastly, an interactive approach that includes care in developing students holistically is suggested to provide students opportunities in experiential learning to develop relevant skills, besides acquiring knowledge, to better equip them to face their everyday and future lives.

Guru Sebagai Agen Penyayang Dalam Memperkembangkan Empati Di Kalangan Pelajar Pendidikan Moral

Abstrak

Kajian pelbagai kes ini tertumpu kepada pemahaman guru-guru Pendidikan Moral Tingkatan Empat terhadap peranan mereka sebagai agen penyayang, bagaimana mereka memperlihatkan keprihatinan serta pendekatan atau strategi yang digunakan untuk memperkembangkan empati dalam kalangan pelajar dalam kelas Pendidikan Moral. Kajian ini juga meneroka persepsi pelajar sama ada guru mereka dianggap penyayang.

Kajian ini menggunakan pendekatan rekabentuk kualitatif. Empat orang guru yang terdiri daripada dua orang guru cemerlang dan dua orang guru biasa telah dipilih sebagai sampel kajian. Lima orang pelajar di setiap kelas dari empat sekolah berkenaan telah mengambil bahagian dalam kajian ini. Pengutipan data telah dijalankan selama tujuh bulan. Pemerhatian tidak turut serta (*non-participant observation*), temubual separa struktur, analisis dokumen dan jurnal guru merupakan metod yang digunakan bagi meneroka pemahaman konsep dan perlakuan penyayang, di samping empati di dalam kelas Pendidikan Moral. Bagi persepsi pelajar terhadap guru, data diperolehi melalui temubual separa struktur dan jurnal pelajar. Perisian Nvivo 8 digunakan dalam proses penganalisaan data bagi mengenalpasti *code* dan menghasilkan tema yang menjawab soalan kajian.

Dapatan kajian ini menunjukkan enam tema utama yang berkaitan kepada konsep penyayang dan empati. Tema-tema tersebut ialah sifat penyayang berasaskan tindakan, peranan pemodelan, pemupukan, penglibatan dengan pelajar, sifat penyayang pedagogi dan perkembangan empati. Secara keseluruhannya, guru kurang memahami konsep penyayang, bagaimanapun, yang uniknya adalah perasaan sayang terhadap pelajar mereka ketara dalam kelas Pendidikan Moral. Kajian ini juga menunjukkan guru-guru cemerlang lebih menyerlah dari segi kesusanggupan untuk mendengar pendapat pelajar, menggalakkan pelajar untuk merealisasikan potensi mereka, mengadakan komunikasi dua-hala dengan pelajar serta memperlihatkan sifat keciutan semasa pengajaran. Semua guru menunjukkan penumpuan yang tinggi terhadap kandungan akademik serta pemahaman nilai dan definisi dalam pelajaran yang disampaikan. Dari segi perkembangan empati, didapati hanya dua orang guru telah menggunakan pelbagai pendekatan untuk memupuk empati dalam kalangan pelajar. Sementara itu, kesemua dua puluh pelajar bertanggapan bahawa guru mereka mempunyai sifat penyayang dalam membantu mereka dalam pengajian. Malah, dua orang guru cemerlang dianggap oleh pelajar sebagai prihatin terhadap hal-hal peribadi mereka juga.

Hasil keseluruhan kajian ini menunjukkan bahawa perasaan penyayang yang ditunjukkan oleh guru tidak bersifat dua hala, seperti yang dikonsepsikan dan dianjurkan oleh Noddings. Implikasi kajian ini menunjukkan guru-guru perlu mempertingkatkan teknik dan kaedah untuk memperkembangkan empati dalam kalangan pelajar. Selain itu, kaedah penilaian dalam peperiksaan awam perlu diubahsuai kerana pelajar perlu dipupuk dan dikembangkan secara holistik. Latihan profesional yang sesuai dengan pemupukan sifat penyayang di kalangan guru semasa penyediaan dan latihan asas perguruan juga diperlukan. Akhir sekali, pendekatan interaktif dicadangkan untuk memberi penekanan kepada pembinaan sifat penyayang secara holistik di kalangan pelajar. Ini akan memberi peluang kepada pelajar terlibat dalam pembelajaran melalui pengalaman (*experiential learning*) bagi memupuk dan membangunkan pengalaman yang relevan, di samping menimba ilmu pengetahuan untuk menghadapi cabaran hidup semasa dan masa hadapan mereka.

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LIST OF INDEX CODES

NO.	CODE	SOURCES	NOTES
1.	A-OB1-080211	Name of Participant (Agnes) - Observation 1- Date of observation	
2.	B-OB3-200910	Name of Participant (Bing) – Observation 3- Date of observation	
3.	K-OB2-280211	Name of Participant (Kavita) - Observation 2 - Date of observation	
4.	S-OB3-250311	Name of Participant (Saloma) - Observation 3- Date of observation	
2.	A-INT3-230611-221-224	Name of Participant (Agnes)-Interview 3- Date of interview-line of transcription	
3.	A-J-140611	Name of Participant (Agnes) - Journal entry-Date of journal	
4.	A-INF-INT1-260411-48-50	Name of Participant (Agnes) - Informal-Interview1-Date of interview-line of transcription	
4.	A-DA-TB-290311	Name of Participant (Agnes) - Document Analysis-Text Book-Date of procurement	
5.	KT-270611-45-47	Name of student (Karthi) - Date of interview-line of transcription	
6.	KV-J-180411	Name of student (Kavi) - Journal entry-Date of transcription	
7.	K-IFNOB-110411	Name of Participant (Kavita) - Informal observation - Date of observation	
8.	Agnes/Interview 1/1/3/2011/100-102	Name of Participant (Agnes)/Interview 1/Date of interview/line of transcription	

CHAPTER 1

INTRODUCTION

Reports on issues relating to adolescents involved in bullying, vandalising, stealing, assaulting and abandoning babies have been abound in various media in recent times. Lickona (1997) raised a concern that young people are increasingly lacking in virtues and decreasingly concerned about human development and character building. With these current problems, there is a concern of whether youngsters are able to grow up into mature and responsible adults. The present situation in the education system is focusing on high-stakes testing where global competence among students is inevitable (Wang, Lin, Spalding, Odell, & Klecka, 2011; Zhao, 2010). Is our education system which stresses more on cognitive aspects partly to be blamed for this? Heath, when interviewed by Brandt (1990) stated that “to succeed in our principle adult role, we need a rich variety of character strengths, beginning with caring, empathy and honesty. The curriculum need to be expanded to include the development of values, attitudes and interpersonal skills” (p. 38). He stressed that a school environment should stimulate growth in many aspects of maturing, not just in knowledge but also in character. In fact, Buber (1965), who is famously known for his insights in education, strongly advocated that “education worthy of the name is essentially education of character” (p. 104).

In association with character, many scholars are of the opinion that the affective component that is closely linked with emotions has been overlooked (Damon, 2010; Kohn, 2004; Noddings, 2005). Chen (2009) asserts that emotional education should be closely related to Moral Education. If this component is given attention, it can potentially improve one’s life. In fact, the affective component plays a crucial role in the development of the cognitive component as stated by Vygotsky (Goldstein, 1999). Chen (2009) states that “it is

necessary to be concerned about learners' cultivation of their emotions from their early developmental stage.” (p. 114).

Kohn (2004) questioned the purpose of education. In fact, he concurred with Noddings (1984, 2003) that “the main aim of education should be to produce competent, caring, loving and lovable people” (p. 2) and rejected that the schools' first priority is intellectual development. In agreeing with Noddings, excellent citizens who are polite, forgiving, respectful toward elders and other people, kind, loving and able to understand the difficulty of other people need to be churned out by the schools. With violence, anti-social behaviour, bullying and aggression among young people escalating at a frightening rate, it is clear that the schools need to develop empathy.

Youths who do not understand others, or are incapable of feelings, will definitely not be citizens who are well balanced in terms of affective and spiritual manner as stipulated in National Philosophy of Education in Malaysia. The National Philosophy of Education states very clearly that the goal of education is to produce individuals who are not only knowledgeable but also who are able to manage their emotions wisely (Ministry of Education, 1987).

Therefore, developing empathy in youngsters is paramount to nation development. The conducts of bullying, killing, cheating, stealing and robbing can be prevented if our youths are empathetic. According to Damon (2010), a child's moral sense which includes empathy, requires nurturing if he or she was to develop into a mature, responsible and caring adult. Thus, the question that comes to mind is who can instill empathy in students? Although parents play an important role in developing empathy in their children, their contributions can be limited. The parents' background may halt the good development of empathy. Lickona (1993) acknowledged that schools have to instill values in students because of disintegration of families. Studies done by Wentzel (2002) and Zhang (2007)

supported that teachers can have a greater influence on students' motivation and behaviour displayed in their classrooms than can parents. Martin Jane Rowland (cited in Zhang, 2007) strongly advocated that "if the domestic sphere is shrinking at home, it must be expanded in the school" (p. 157). Right from the beginning, society has given the task to teachers to instill acceptable behaviour in students. In fact, Skoe (2010) argues that teachers are moral models that contribute to development of care and empathy in students. Therefore, in order to accomplish this huge task, the teachers in schools need to play a very important role in developing empathy among students. According to Hoffman (2003), empathy is congruent with caring. He states that "the link between empathic distress and caring are direct and obvious" (p. 225). His viewpoint is:

Indeed, caring seems like a natural extension of emphatic distress in specific situations to the general idea that one should always help people on need: "We are our brother's keeper," "We must alleviate suffering," "Treat people as ends, never as means," "Treat others as you would have them treat you."

(Hoffman, 2003, p. 225)

Here, it is understood that empathy is the basis of caring. In schools, caring teachers play a vital role in instilling good values besides imparting knowledge to the students. Why should a teacher be caring? According to Rogers and Web (1991), caring teachers emerged from good and effective teachings. Caring teaching-learning relationships are prerequisite for cognitive growth and development (Goldstein & Freedman, 2003; Lumpkin, 2007) and Noddings (2005) believed that one needs to educate a child holistically that encompasses happiness to foster development. Obviously, a quality and effective teacher is needed to do this. Abdul Jalil Othman (2007) stresses that the quality teacher is one who is clear about the roles and responsibilities that he or she needs to have to impart the necessary skills to students. An effective teacher is one who cares to engage a lifelong quest to provide an optimal learning situation for the students and is committed to ensure that the enhancement

of learning is taking place indefinitely (Day, Sammons, Stobart, Kington & Qing Gu, 2007; Lumpkin, 2007). Therefore in order to develop empathy in students, we need caring teachers to shoulder this responsibility.

Background of the Study

The Brief History of Moral Education in Malaysia

Malaysia attained her independence in 1957. However, the importance of values education was only seen by a committee in 1960 that was set up to review the 1956 Razak Report.

Based on the Education Act 1961, all Muslim students were compulsory to take up Islamic Education and non-Muslim students were allowed to take up their respective religious classes that were outside the normal school hours (Bakar Nordin, 1985). However, this allowance was not utilised to the maximum. Only in 1979, the Cabinet Committee Report (CCR) certified that non-Muslim students should take up Moral Education and ethics. It recommended that education should not only contribute to national unity, producing knowledgeable and skilled manpower resources, but should also be concerned with the development of people with good manners and behaviour, in short as moral human beings (Report of The Cabinet Committee, 1985; Wan Hasmah, 2000).

Before the emergence of the New Primary School Curriculum (NPSC) in 1982, Civics Education was one of the subjects taught in all schools throughout Malaysia, starting in 1953 based on Education Report (1952). According to the Report of the Cabinet Committee (1979), Civics Education was introduced in Standard Four and continued till Form Five. The main objective of Civics Education was to inculcate a sense of patriotism, tolerance, independence, self success and a spirit of willingness to understand and solve the problems of society.

In the 1970's, Civics was introduced as a compulsory, non-examinable subject after the country had experienced the worst racial riots in 1969. Civics education was not an examination subject. This distinction did create problems. Many teachers felt the subject was unimportant, hence the time for this subject was used for teaching of other subjects, especially when the examinations drew nearer. Some teachers did not know the methods of teaching this subject and viewed it negatively. As a result, many students were not attracted to this subject. At about this time, the wave of student unrest in the West, drug abuse and growing street violence caught with Malaysia and concerns were expressed in Parliament about the need for some form of Moral guidance that schools should be responsible for (Mukherjee, 1983). Concern was expressed that formal learning in the schools should be in tandem with what is happening outside the school. Schools were not only responsible for producing knowledgeable individuals but also for preparing to be morally responsible citizens. Therefore, the Report of the Cabinet Committee (1979) stated that:

For the needs of national development, the manpower requirement will be seen not only in their knowledge, skill and numbers but also in their discipline and values acquired. In terms of behaviour, they must be honest and dedicated in their work. They must not only be efficient, but must also be capable of thinking critically, be able to take actions either alone or in groups, based on ethical and moral values. Therefore, the individual who is produced by the national education system should conform with the goals of human development.

(The Report of the Cabinet Committee, 1979)

Based on this report, the Ministry of Education was told to set up a mechanism for the formulation of a moral education curriculum, that would cover the 11-year range of primary and secondary schooling. The curriculum was only set for non-Muslim students as Muslim students would attend their Islamic religious classes, just like post-independence times. The Moral Education class would be conducted at the same time as the Islamic religious class.

A Moral Education Committee, under the chairmanship of the Head of School Inspectorates, was then appointed by the Curriculum Development Centre. Representatives of various religious and voluntary groups, school heads, colleges and universities were appointed into this committee. An eight-member syllabus committee was set up to discuss and produce a draft syllabus. The findings of this committee were periodically submitted to the main committee for discussions and amendments. At about this time, Malaysia became involved in a series of workshops on moral education in Asian countries sponsored by UNESCO and organized by the National Institute of Educational Research (NIER) in Tokyo, Japan (NIER Research Bulletin, 1981). In one of the workshops, there was an attempt to identify “universal moral values” that participating countries could use in their moral education programmes. Thus, the 16 core values and 64 sub-values that were based from various traditions, religions and cultures of different communities in the Malaysian society in the initial moral syllabus emerged from here (Chang, 2008).

This reform set a new footing in the education system in Malaysia. Therefore, the intellectual or cognitive abilities of children were no longer seen as adequate to them as holistic human beings. Instead, children should be equipped with the necessary knowledge, skills, attitudes and values so that they would be developed in accordance to the National Philosophy of Education (NPE) which was formulated in 1988. The National Philosophy of Education states:

Education in Malaysia is an ongoing effort towards developing the potential of the individual as a whole and combined to form an individual who is balanced and harmonious in terms of intellectual, spiritual, emotional and physical aspects in accordance to the belief and obedience to God. This is a continuous effort to produce Malaysian citizens who are knowledgeable, dynamic, virtuous, responsible and capable of achieving self-fulfilment and contribute to the harmonious and well being of the society and country.

(Ministry of Education Malaysia, 2000)

To achieve the NPE aspirations to mould the students with desired values, Moral Education was introduced as a compulsory subject.

The Moral Education Syllabus

There was a worrying trend in Malaysia regarding the “decline in moral standard as observed in instances of indiscipline in schools, that included truancy, disrespect for elders, vandalism, drug abuse and violation of individual and societal rights” (Abdul Rahman, 1986).

With the globalisation trends, the lifestyles in Malaysia were changing. Modern lifestyles were seeping in and taking over from the traditional norms, thus exposing the citizens to conflicting values. Therefore, moral education was seen as the guidance and the gatekeeper of the morality of the people. Upholding moral principles was viewed as essential to the development of the multi-cultural country.

It can be said that schools are one of the powerful agencies directly linked to socialisation of the child and therefore schools are considered as agents of change because of the positive values they impart. It is indeed necessary to form a “systematically designed sequence of learning experiences that would cater for children of diversified cultural background, interest and abilities at the different levels of schooling” (Mukherjee, 1983, p. 126).

Therefore, the moral education programme was implemented formally and informally within the existing school structure. Besides assisting pupils to identify and clarify values, it also aimed at helping them to internalise certain values that are in accordance to the principles of *Rukunegara*, the Malaysian National Ideology. This ideology that has five guiding principals is considered the pillar to unite Malaysians of all races. They are i) Belief in God, ii) Loyalty to King and Country, iii) Upholding the Constitution, iv) Rule of Law and v) Good Behaviour and Morality. The imparting of

values and principles would enable pupils to make rational decisions and be responsible leaders in whatever situations they encounter.

The overall objective is to develop a pupil who “recognises, accepts and internalises his role as a responsible decision maker pertaining to moral issues in a democratic society such as that his action are governed by moral principals” (ibid, p. 127).

The curriculum had the aim of achieving the following objectives in pupils:

- a) To be aware of existing norms and values of the Malaysian society and their influence on the conduct of the individual, community and society.
- b) To develop moral attributes and principles as a basis for developing the moral maturity of the individual.
- c) To make moral judgements based on acquired principles.
- d) To translate moral judgements into moral actions.
- e) To be able to give reasons for making a moral decision.
- f) To bring rational thinking to bear upon the inter-action among different moral principals and values

(NIER Research Bulletin, 1981)

As mentioned earlier, the NIER has identified “universal” moral values and hence 16 core values emerged from there. The list of values was circulated to all states in Malaysia to get feedback from a wide spectrum of people. Respondents from voluntary groups, religious bodies, school heads, teachers and other colleges were consulted to identify those values deemed important to the country. The main committee members and the syllabus committee then analysed the responses and agreed on the following values: “cleanliness of the body and mind, compassion/sympathy, co-operation, courage, moderation, diligence, freedom, gratitude, honesty/integrity, humility/modesty, justice, rationality, self-reliance, love, respect and public spiritedness” (ibid, p. 127).

In the syllabus (draft), concepts were explained for each value. Specific objectives for each value were also noted for the different school levels. Every objective was intertwined with the others. The objectives set at the primary level were to be reinforced in various ways at the secondary level. Pupils at primary level would be orientated to habit formation and later to problem-solving approaches at the secondary level.

A Teachers' Handbook accompanying the syllabus had suggested content and activities. Various teaching approaches were included in the sample lesson plans which were stated in the handbook. In the preparation of teaching materials, teachers of various subjects were invited to contribute ideas. Emphasis on groups and individual projects were well noted in the suggested activities. Pupils were encouraged to look for information outside the school and in the community.

When the New Primary School Curriculum (NPSC) was introduced in 1982 (as a result of the Report of the Cabinet Committee), Moral Education came under the Spirituality, Values and Attitudes Component in the curriculum. It was seen as an important branch to build up attitude, character and self-development that go hand in hand with the *Rukunegara*. After six years of new primary curriculum implementation at the primary level, the Integrated Secondary School Curriculum (ISSC) was introduced in 1988. In the objectives of the ISSC, it was hoped that the program would be able to stimulate the moral development of the secondary school pupils so that they are able to make moral decisions/judgements based on moral principles (Mukherjee, 1985).

However, the Moral Education syllabus was revised in 2000 after numerous complaints that the content of the premier Moral Education syllabus was repetitive, besides failed teaching strategies in the subject (Vishalache, 2010). Emphasis was given to values and patriotism so that students are aware of their roles in themselves, their families, the society, their nation and the world. The syllabus stresses cognitive, affective and

psychomotor aspects besides instilling thinking skills, learning skills, information technology and communication skills and other learning theories. The syllabus is still in accordance to the National Philosophy of Education. The principles involved in developing a holistic individual are:

- a) responsible to one-self, families and others
- b) holding on to religious teachings
- c) awareness of the environment
- d) maintaining peaceful and harmonious life
- e) feeling a sense of patriotism
- f) respecting human rights
- g) practicing the principle of democratisation in life

(Ministry of Education, 2000)

Instead of the core 16 values and 64 sub values that emerged from the first Moral Education syllabus, the present syllabus emphasises seven learning areas. Every area dictates some moral values that stress on spirituality, humanity, societal and cultural aspects. The seven learning areas are:

- a) Values related to Self-Development
- b) Values related to Family
- c) Values related to Environment
- d) Values related to Patriotism
- e) Values related to Human Rights
- f) Values related to Democracy
- g) Values related to Peace and Harmony

(Ministry of Education, 2000)

The teaching of values focuses on the overall being that covers three moral dimensions: moral thinking, moral feeling or emotion and moral behaviour. The syllabus states that this theory of moral development should best involve the three moral dimensions.

When the students reach Form Five, they are required to sit for a formal assessment written paper that is known as Moral Education 1225/1 which covers all the themes stated above. In 2004, a second paper known as Moral Education 1225/2 that focused on project work was implemented. The Moral Education Project Work acts as a formative assessment which focuses on moral thought, feeling and action among the Form Four and Form Five students throughout the nation. Students were assessed based on their personality disposition and reports on their moral feeling and actions while communicating, making decisions and solving matters and commitment that focuses on their responsibility in carrying out their daily work and social service (Chang & Vishalache, 2004).

Background of the problem

In the 1970's and 80's, Rath's values clarification and Kohlberg's cognitive moral reasoning took precedence in forming of character in the West, mainly in America and Britain. However, during those times the dysfunction of society began to seep in. Misbehaviour of juveniles became the core concern then (Arthur, 2008). There were criticisms on the way the values were being taught. The approaches were mainly cognitive without application to the students' world and that did not help the students to take appropriate action (DeRoche & Williams, 2001).

Lickona (1993) then introduced a more holistic approach on how values can be taught to the students. He emphasised three basic elements – knowledge, feeling and action. Moral reasoning is the ability to think and make rational decisions. Arthur (2008) states that “moral reasoning, decision making and the ability to gain self knowledge through

reviewing and evaluating behaviour are all essentials in this dimension of character development” (p. 93). Moral affective or feeling is the second dimension which naturally links to moral behaviour. This includes the feelings of empathy, sympathy, love, care and conscience (Arthur, 2008; Hart & Carlo, 2005). But moral feeling is also interrelated to moral cognitive. Arthur (2008) gave an example of how conscience is part of cognitive in that one needs to know what is right, but it has an important function of feeling that is guilt. Just as how Carr (2005) puts it, “a person with real virtue will need the judgement of practical reason to express that courage or generosity wisely and well” (p. 143). Moral action stems from one’s reasoning and feelings. Appropriate moral actions can only be seen if there is good development in reasoning and feelings. Moral actions, includes listening, communicating, cooperating, and responding to situations in a morally good way (Lickona, 1993).

However, moral reasoning is still highly stressed today despite the fact the child has to be educated holistically. Hart and Carlo (2005) strongly believe that other agents of change are important to the moral development of adolescents besides moral cognitive. They stated that care-based emotions such as empathy which enhances one’s moral sensitivity should be looked into because of physiological and physical maturation taking place in adolescents. Besides, Carr (2005) acknowledges that moral cognitive still take centre stage compared to moral emotions. In fact, Maxwell and Reichenbach (2005) state that emotions as a dimension in moral education remains something as a “taboo” subject and lack recognition.

The same goes to the teachings in Malaysian schools. In Malaysia, the National Philosophy of Education has been emphasised by the Ministry of Education to produce Malaysian citizens who are knowledgeable and competent and who possess high moral standards (Ministry of Education, 2003). Moral Education is incorporated in the national

curriculum and covers three domains namely moral cognitive, moral affective and moral behaviour. In terms of implementation, there is an emphasis on the domain of moral reasoning development (cognitive) but less on the domain of moral affective or moral emotions. Liao, Liao, Teoh and Liao (2003) concluded that the Malaysian system focuses strongly on the cognitive, rather than the affective domain. Children need the right and ethical values to face adversities in our demanding world. Without proper guidance, children may turn into aggressive or bullying adults. Therefore, empathy is one of the key components of moral emotions. As children develop empathy, communication increases in several ways. They anticipate other's actions and reactions more accurately (Hollingsworth, Didelot & Smith, 2003). Empathic children are more trusting and more tolerant towards others. Empathy encompasses compassion, understanding and consideration and this will even reduce behaviour problems among children.

Roebben (1995) was concerned with the missing link of emotions in moral education and ethical reflection. He went on to say that moral education can be cold and ineffective without any real commitment to emotional part of the person. Moral emotions, especially empathy can be taught and inculcated in the students (Gootman, 2001; Pizarro, 2000; Roebben, 1995). Besides parents, teachers play an essential role here.

Teachers are not only trained formally and informally to impart knowledge to students, but also to educate students on emotional and spiritual matters. One way of educating the students is through the art of caring. Damon (2010) gives a pertinent point by saying adult guidance is an essential ingredient in transforming children's natural moral inclinations into dependable and effective character traits. Arthur (2008) stressed that an exemplary teacher will naturally establish good ethos in class and promote good behaviour. Effective and exemplary teachers need to know that emotion can play an important role in enhancing one's learning (Chen, 2009; Tileston, 2004).

According to Noddings (1984, 2003), caring involves stepping out of one's personal frame of reference into the other's. She stressed that when one cares, one considers the other's point of view, his objective needs and his aspects of other people. It also involves "a feeling with" (p. 30) the other and one may want to call this empathy. Damon (2010) points out that empathy is the foundation for caring and compassion.

Teachers who exhibit empathy will create compassion among students. Ruiz and Vallejos (1999) proposed that compassion based moral education can be imported to generate better social behaviours among students. They also stressed that compassion does not mean only being empathetic towards other people but also taking responsibility of the situation. Therefore, the development of empathy is an essential element in Moral Education not only for students with problematic behaviour but also for other students, even the gifted ones.

Apart from that, schools do play an important part in developing caring and empathy traits among students. Battistich, Solomon, Kim, Watson and Schaps (1995) and Schaps (2003) strongly viewed that students experience the school as a community when they feel they are respected, valued and cared for. This is when they feel they belong to the school and their needs are met in that setting. With this kind of support, problematic behaviours exhibited by students will be tremendously reduced. Battistich et al. (1995) and Thurston and Berkeley (1998) concluded that teachers who model positive interpersonal behaviour will develop a sense of belonging among students. In fact, Joseph and Efron (2005) affirmed that young students need good role models to inculcate proper virtues in them.

Therefore, there is a need to study how empathy can be developed in the students with the help of a caring teacher.

Statement of the Problem

Gilligan (1982) who deals with Ethics of Care in terms of psychology discusses relationships based on gender which focus on justice and caring whereas Noddings (2008) admitted that her work in Ethics of Care is philosophical that focus on relational issues where listening or perspective taking takes place. Perspective taking enables one to empathise with others. Noddings (2002) who is the proponent of Ethics of Care in moral education asserts that moral education that focuses on empathy should assist students to critically evaluate the strengths and weaknesses of their society. In order for that to materialise, empathy in children must be properly nurtured or it will remain dormant as pointed out by Damon (1988) that empathy is central to healthy moral development. Empathy is regarded as an emotional literacy that halts violent and cruel behaviour and urges us to treat others kindly (Borba, 2001; Slote, 2011). However, researchers have found that due to environmental factors, enhancement of empathy is disappearing (Borba, 2001; Cooper, 2010). In Malaysia, problem behaviours among the young ones have risen because of emotional illiteracy (Liau et al., 2003). Therefore, there is an urgent feeling for a curriculum of emotional literacy. Etziani (1994, cited in Liau et al., 2003) stated that schools definitely have to remember their essential role to cultivate character by developing empathy which is fundamentally important in moral values.

Few empirical studies have been done in relation to empathy and prosocial development in preadolescents and adolescents (e.g. Costin & Jones, 1992; Eisenberg, Miller, Shell, McNalley & Shea, 1991). However, Eisenberg (2006, in Bar & Higgins-D'Alessandro, 2009) stated that there is relatively little research concerning the socialisation of empathy in adolescents. This is especially so in schools. Although few researches have focused on positive youth development and how to promote empathy during adolescence (Bar & Higgins-D'Alessandro, 2007; Hall & Hall, 2003; Mawhinney

& Sagan, 2007; Mendes, 2003) there is a need to explore how caring models or teachers can play a role in developing empathy among students in moral education. Even though many studies have focused on the importance of caring in education (Bosworth, 1995; Gilligan, 1982; Kohn, 1991; Lumpkin, 2007; Noblit, 1993; Noblit, Rogers, & McCadden, 1995; Noddings, 1984, 1988, 1992; Rogers & Web, 1991; Wentzel, 1997), and how caring affects the academic outcomes of the students and teacher-student relationships in primary schools, studies on teacher characteristics and teacher-student relationship have not been really explored in the secondary school (Wentzel, 1997). In fact, Cooper (2004) stated that the research on the caring teachers who model caring behaviour to students have not been much focused. Barone (2004) suggested that future research on affective elements like caring should be emphasised in the teaching profession especially in Moral Education in Malaysian schools.

The teaching of Moral Education in Malaysia is highly cognitive in nature. Wan Hasmah (2000) stressed that “in dealing with values, the teaching emphasis should not only cover the cognitive domain but also the affective aspects of students development that could stimulate the moral actions in relation to the values concerned” (p. 57). Her findings showed that subject matter was the teachers’ only concern. In fact, Abd. Shatar (2007) revealed that Moral Education teachers tend to focus on cognitive aspect only as the education in this country is highly exam-oriented and neglects the affective component. Furthermore, Tan (2001) disclosed that besides her study on effects of teaching and learning on students’ moral reasoning and empathy, no further studies have been done on empathy and other related moral emotions. Therefore, this study attempts to investigate how teacher as a caring agent develops empathy among students in Moral Education. This study will narrow the three dimensions (known as moral cognitive, moral affective and moral behaviour) in Moral Education, as the teaching of values in cognitive aspect alone

cannot be considered as the sole entity in moral lessons, as it should incorporate the other aspect: the affective domain. The cognitive and affective domains in Moral Education are interrelated. Hoffman (1979) stipulated that with further cognitive development, one can understand the distress of others and this is related to moral development.

By carrying out this study, it would be comprehensible to note what it takes to be a caring teacher and how this can develop empathy among students in schools. With this understanding, the researcher can encourage the caring concept in developing empathy in Moral Education. The outcome of the study could be used as a useful guide for administrators in schools who can encourage and motivate the teachers to use this concept whereas the teachers can utilise this strategy in their daily lessons. Education officials can emphasise this existing component in the Moral Education syllabus more prominently so the education fraternity knows what it takes to develop a child holistically.

Purpose of the Study

The purpose of this qualitative research was to investigate the teacher's understanding being a caring agent, how she cared for her students as well as to explore the strategies the teacher used in developing empathy among students. This study was also aimed at investigating whether the students considered the teacher as caring.

Objective of the Study

In relation to the problem statement that dealt with the scarcity of research on caring teachers and development of empathy among students, this research intended to assess, interpret and explain the teacher's knowledge on care, her demonstration of care and how she developed empathy among students in the classroom as well as obtaining perceptions of students on their teacher. Therefore, the objective of the study was to address the following statements:

- a) Evaluate the teacher's understanding as the caring agent in the classroom.

- b) Examine the ways the teacher displays caring during moral lessons.
- c) Ascertain the ways the teacher incorporates the elements of empathy in her moral lessons.
- d) Obtain the perceptions of the students on whether the teacher is caring.

Research questions

Based on the objectives of the study that sought to investigate the teacher's comprehension on care, her expression of care, and the incorporation of empathy in the classroom, while, at the same time, noting the students' perceptions on their teacher, four main questions had emerged in this study. The research questions were as follows:

- a) What is the teacher's understanding as the caring agent in the classroom?
- b) How does the teacher display caring during moral lessons?
- c) How does the teacher incorporate empathy as a basis of caring in her moral lessons?
- d) How do the students perceive the teacher as caring?

Theoretical Framework and Conceptual Framework

According to Lickona (1993), the 1970s saw a return of values education, but in new forms: values clarification and Kohlberg's moral dilemma discussions. He acknowledged that although each approach made contributions, there are disadvantages. Each approach is still not sufficient for the development of good character. Therefore, Lickona (1993) outlines the three concepts needed for Character Education, namely moral knowing, feeling and behaviour or also known as moral cognitive, affective and behaviour.

In Malaysian schools, the moral knowing, feeling and behaviour are three main dimensions in the Moral Education syllabus. In this study, the moral feeling or the caring relationships that the teacher has to create with the students will be observed. According to Noddings' Ethics of Care (2002, 2003), the main aim of education should be a moral one, that of nurturing the growth of competent, caring and lovable persons where moral feeling

is involved. Empathy is also identified as one of the moral emotions and Hoffman's theory of empathy will form as a basis of caring in looking at the development of empathy among students.

According to Noddings (1984, 2003), the teacher exhibits caring through modeling, dialogue, practice and confirmation. Noddings' Ethics of Care (1984, 1992, 2002) constitutes both the one-caring and cared-for. This stems from Hume (1988/1960) who strongly viewed that science of Mathematics, Natural Philosophy and Natural Religion are related to mankind. He states that Logic, Morals, Criticism and Politics are integrated into our lives that can improve our human mind. He gratified that morality is based on feelings where all living entities are involved in relationships and credulous to virtues and vices. Based on that, Noddings (1984) asserts that morality on virtues involves natural caring and ethical caring. It is in ethical caring that the relationship between the one-caring and cared-for is in a dual manner or relational. It allows one to grow in a wholly and integrated manner. In fact, Nodding's Ethics of Care has some sense of connectedness to Mayeroff's (1971) definition of caring when he states caring as "having another person's growth and development in mind" (p.1).

Modeling is the utmost important aspect in Moral Education. Teachers are required to exhibit moral behaviour to students as advocated by Aristotle (1985) who postulated that virtues can be taught.

Besides modeling, dialogue is a vital component where the carer or the teacher indulges in meaningful conversations with the cared-for or the students and not merely concentrates on intellectual discourse (Noddings, 2002). The teacher makes connections with her students and interpersonal bonding is inevitable. Noddings (1984) equates engrossment as empathy when the teacher pays attention to and understands the feelings of students.

Modeling and dialogue can further be enhanced through practice. Students learn to care and empathise through social services. Co-operation among students should be encouraged as it fosters good relationships between them.

Confirmation takes place when the teacher approves positive or caring acts by students. However, confirmation can only be utilised if there is a good relationship between the teacher and the student (Noddings, 1984, 2002). In other words, if the teacher knows the student well and approves his or her actions; only then is confirmation valid.

The teacher's responsibility in developing the capacity of care and empathy among the students was also seen. Both cognitive and affective empathies are dealt in this study. Hoffman's (2003) fifth mode of emphatic arousal that is role-taking was observed in the students. He stressed that this requires an advanced level of cognitive processing that is putting oneself in the other's place and imagine how he or she feels. In fact, Stetson, Hurley and Miller (2003) state that the ability to comprehend of another's emotional state represents the cognition aspect of empathy. The participants of this study are students of 16 years of age. As discussed earlier, empathy can be nurtured in children. Therefore, older students have more feelings of empathy and show more pro-social behaviour as they grow older (Roberts & Strayer, 1996; Zahn-Waxler et al., 1992). Empathy is a powerful tool that encourages pro-social behaviour. Empathy that leads to pro-social action usually involve helping someone in discomfort, pain, danger, or some other type of distress which is also known as emphatic distress (Hoffman, 2003).

Slote (2007) stresses that empathy is caring based. He concedes that Hoffman's empathy plays a critical role in the development of genuinely altruistic concern or caring for others. Stetson et al. (2003) have stated that "empathy is the key to promoting caring behaviour. It allows children to act in ways that are sensitive to the feelings of others" (p. 129).

In order to develop empathy among students, role-taking and perspective taking are seen to be strategies for empathy training (Chandler, 1973; Duggan, 1978; Feshbach, 1997; Hammond, 2006; Mussen & Eisenberg, 1977; Omdahl, 1995). Role-taking was first initiated by Mead (1934). He postulated that as children mature, they are able to take the role of others. Flavell (1968) introduced the procedure in the development of role-taking. The level of cognitive maturity is also linked to the development of empathy. Selman, 1974a (cited in Duggan, 1978) found that role-taking, perspective taking and emphatic skills increased in older students.

In cognitive empathy, the child is asked to show an understanding of how another person feels. In affective empathy, it focuses on whether the child feels the same emotion as the other person (Duggan, 1978; Shantz, 1975). In other words, role-taking deals with cognitive empathy whereas emotional responsiveness deals with affective empathy. Moreover, role-taking is associated with prosocial behaviour (Hoffman, 2003; Mussen & Eisenberg, 1977). Mussen and Eisenberg (1977) state that studies done by Selman and Byrne (1974) and Flavell (1968) show that “role-taking ability is a forceful antecedent of prosocial behaviour” (p. 134).

Role-taking training which is vital in developing empathy has been seen in increasing the level of empathy in students. The training of social perspective-taking skills has been associated with decreasing delinquency among juveniles (Chandler, 1973). Role-taking training has increased pro-social behaviour in children (Iannotti, 1978; Moore, 1990). According to Feshbach (1997), empathy training can lead to positive shift in pro-social behaviour. She states that “empathy enhancing activities showed an increase in such pro-social behaviour as cooperation, helping and generosity” (p. 50). In fact, Feshbach, Feshbach, Favre and Ballard-Campbell, 1984 (cited in Feshbach, 1997) have carried out empathy training activities such as story telling, group discussions, role-play and a variety

of games that assume the perspective of other people. The study showed that the empathy training program successfully produced better behaviour children compared to those with no training (Feshbach, 1997).

In all, the conceptual framework is supported by Noddings' Ethics of Care where the emphasis lay on the components of modeling, dialogue, practice and confirmation. It addresses the gap where empathy has not been directly dealt with in many studies on caring. Slote (2007) firmly maintained that empathy plays a crucial role in the Ethics of Care. Here, in this study, empathy is seen as a basis for caring and in promoting empathy, various strategies and approaches are sought that distinctly point towards enhancing empathy among the students. This conceptual framework is depicted in Figure 1.1.

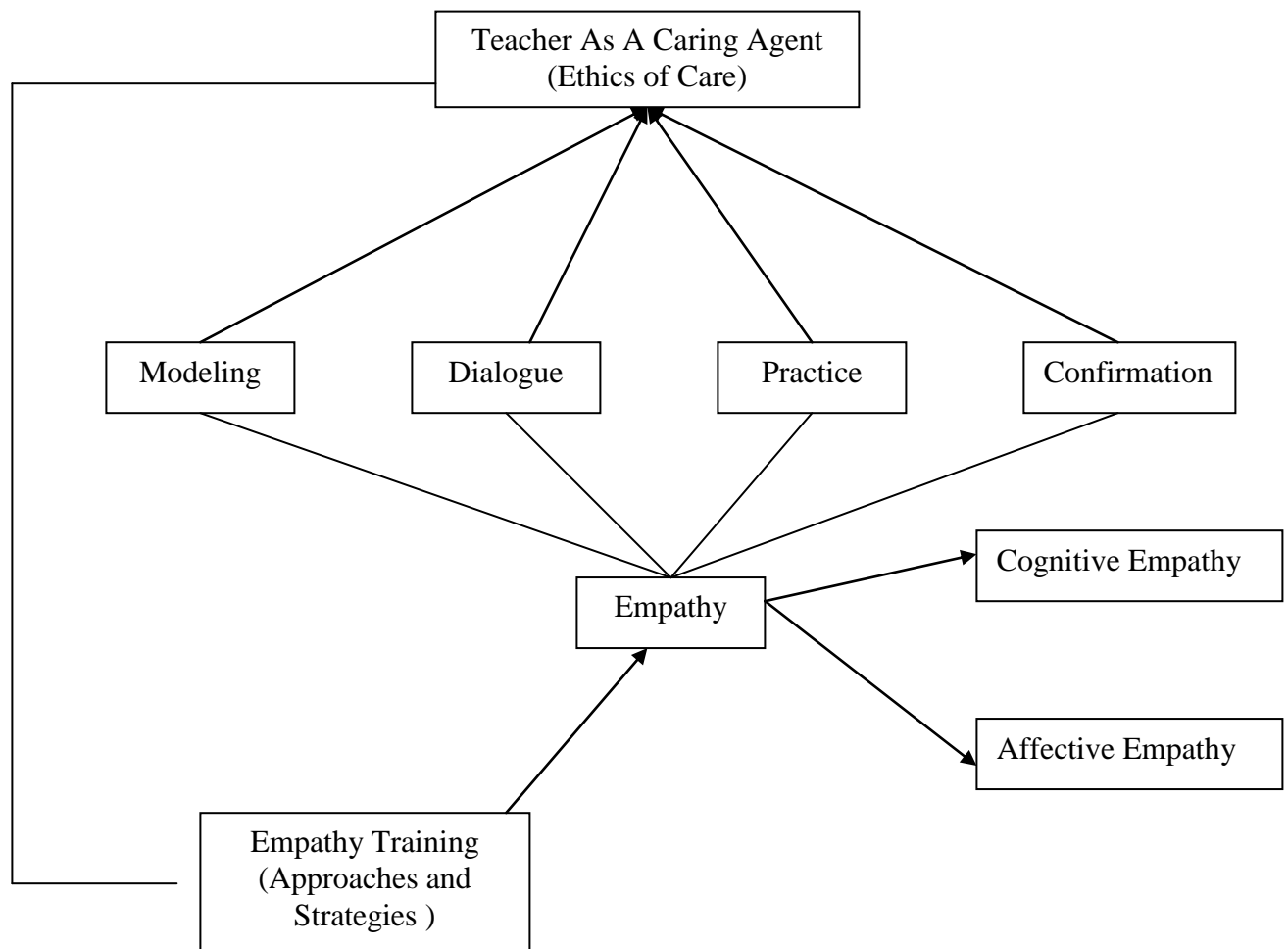


Figure 1.1. Conceptual Framework of the Study from the Adaptation Perspective
(Modifications from Noddings, 1984, 2003 and Hoffman, 2003)

Significance of the Study

This study was conducted to explore how a teacher as a caring agent developed empathy in students.

Noddings (1984, 2003) stressed that teachers not only have to create caring relationships with the students, but they have a responsibility to help their students develop the capacity to care. Caring fosters emotional and intellectual growth of students (Fitzmaurice, 2008; Hayes, Ryan & Zsellar, 1994). In fact, neglected students are motivated to achieve better academic results when they are liked by their teachers (Ellerbrock & Kiefer, 2010; Gootman, 2001; Wentzel & Asher, 1995).

Caring teachers are sensitive to the students' needs and interest (Rogers & Web, 1991). In fact, Rogers and Web (1991) strongly advocate that caring is the basis for thoughtful education and moral decision making and this will eventually lead to actions. If a teacher is caring, students will feel that they are loved and wanted. When their needs are fulfilled, they in turn will view others in a positive way. Students who are empathic will understand the feelings of others. Empathy facilitates pro-social behavior and reduces aggressive behaviour (Miller & Eisenberg, 1988; Moore, 1990). The need for affective and social development is seen important for the welfare of the society (Noddings, 1992; Kohn, 1991) so that the society is able to function in tandem with the goal of our National Philosophy of Education.

No major studies have been done that focus on the affective component in Moral Education in Malaysia except for Tan (2001) whose research was based on correlational factors between moral reasoning and empathy among students. Therefore, this research aimed to explore and gain a deeper understanding of what constitute a caring teacher and how she developed empathy in her students.

If the investigations in the study reveal favourable results, it gives a new awareness in the research of caring and empathy in Moral Education in Malaysia. The findings of the study will be useful to the training of future teacher educators. In order for the Teachers' Training Colleges in Malaysia to improve its courses and programmes, it is essential for the teacher trainers to gain a good understanding of the importance of being a caring teacher and advocate the significance of it to the future educators. Although the Caring Model is one of the modules taught in Teachers Training Colleges and Teaching Institutions in the country, nevertheless, it reaffirms the need to use the caring concept as one of the approaches to the teaching of empathy or moral feelings in moral lessons.

Pre and in-service courses should train existing teachers on how to use this approach to develop empathy among school children. It will assist the teachers to plan, prepare and carry out meaningful activities in order to develop the emotions of the students.

It will also present a clearer picture to the Ministry of Education the importance of empathy when it is related to students' behaviour. Students need to balance their cognitive and affective aspects to exhibit appropriate behaviour needed in the country.

Limitations of the Study

Moral Education was introduced in the year 1982 in Malaysian schools. Three components that are the cognitive, affective and behaviour aspects are incorporated into the syllabus and these are also known as moral thinking, moral feeling or emotion, and moral action. Although moral affective/feeling is stated in the syllabus, what is actually meant by moral feeling is not explicitly stated. Moral feeling encompasses an array of emotions such as sympathy, empathy, happiness, love, gratitude, sadness, anger, shame, and guilt (Hoffman, 2003; Pizarro, 2000; Tangney, Stuewig, & Mashek, 2007). Therefore, only empathy was chosen as one of the feelings in the affective component in this study, even

though other feelings such as sympathy, anger, or sadness could also constitute as affective elements.

Another limitation of this study deals with generalisability. This study explored the teaching and learning processes in the classroom in the sense that it investigated how the teacher as a caring agent developed empathy among the students. Only four teachers participated, besides the twenty students who had volunteered to take part in this study. Therefore, this purposive sampling was considered too small to make any logical and reasonable claims about care and empathy issues for Malaysian teachers generally. In fact, Gay et al. (2009) strongly viewed that in a qualitative study, researchers are not interested to seek ultimate truths to problems that can be transferred from one sample to a larger population. The teaching and learning processes in a few classrooms are context-specific and incomparable to other classrooms because each classroom portrays distinctive features. However, Loughran (2007) asserted that readers who could link the teacher's experiences in the classroom could be termed as 'naturalistic generalisation'. Therefore, events that seemed similar to other educators could be applied in their classrooms. As such, this generalisability could only be confined to those who have similar experiences.

Moreover, the race and ethnic background of the participants in this study were not taken into account. The gender, social and economical backgrounds of the participants were also not taken into consideration.

The school culture which plays an important and integral part in influencing the teachers' behaviour towards the teaching and learning process in the classrooms was not taken into consideration. It is because the school culture involves a wide area of inquiry that includes many aspects of investigations that may need another in-depth study away from the focus of the present one.

Nevertheless, elucidation of the issue of care and empathy is suitable and befitting for the purpose of assisting present and future educators in examining their teachings in Moral Education. Teachers could reflect and ponder on their strengths and weaknesses to improve their approach when it comes to effective teaching in their classroom practices. In truth, this study attempts to present the understanding of the issue to the betterment of teacher education. The outcome of this study would provide a future direction for further research especially into moral emotions that are still considered new in the Malaysian Education system.

Operational Definitions

Caring

This term refers to the strong feeling one has for someone that results in action. In this study, the actions of the teacher and her relationships with her students were observed during moral lessons.

Empathy

This term has many definitions. It even considered as elusive (Kuhmerker, 1975). According to Hoffman (2003), psychologists have defined empathy in two ways, cognitive empathy and affective empathy. Eisenberg (2000) defines empathy as an affective response that derives from the understanding of another's emotional state and the feelings that emerged is almost identical to the feeling of the other person who is experiencing it, involving both the cognitive and affective components. In this study, both cognitive empathy and affective empathy are the focus. Cognitive empathy is defined as one's understanding of another person's well being and situation. Affective empathy is defined as one's ability to feel the emotions of another person. This trait was observed when students perceived another being's situation in their perspective and verbally state appropriate feelings and actions according to the situations in their moral lessons.

Teaching Strategies

According to Tileston (2004), teaching strategies is about making informed decisions on how to teach effectively and ‘best practices’ that provide the means to teach such as a procedure or a method. In this study, teaching strategies referred to the various approaches teachers used to develop empathy in the students during moral lessons. The approaches were observed to elicit information on ways the teacher adopted to develop empathy in the students.

Summary

This chapter dealt on why this research, a study on teacher as a caring agent in developing empathy among students should be carried out, besides outlining the presentation of the historical events of the emergence and the formation of Moral Education in this country. There have been numerous researches on caring and empathy in various fields such as medicine, nursing, and counseling but there is a dearth of research on these aspects in Moral Education. This study sought to fill in the void so that the education fraternity in Malaysia would be richer in this area. The outcome of this study would definitely benefit the education fraternity as there is no limitation in enhancing the teaching profession especially when it involves the teachers. Before embarking on this study, a review of related literature was done. Chapter 2 presents a comprehensive account of the review.

CHAPTER 2

LITERATURE REVIEW

Introduction

This chapter highlights theories relating to the Ethics of Care and empathy connecting to Moral Education and other related subjects. The discussion begins with the challenges that Moral Education teachers encounter in the Malaysian Education system and the various approaches of teaching Moral Education in Malaysia. Ethics of Care is examined in relation to the caring approach in the classroom and related literature. The stages of empathy and their connection to prosocial behaviour are reviewed to show the link towards caring. Further inclusion is the challenges faced by caring teachers and the students' perceptions on caring teachers. Literature on empathy training that helps to develop empathy among students where the caring teachers have a prominent role in the nurturing of empathy is also included. Lastly it addresses the gap on why a teacher as a caring agent is seen important to develop empathy among students in Moral Education.

The Teaching of Moral Education in Malaysia and Its Challenges

The teaching of Moral Education in Malaysia has been going on for about 30 years. However, the teaching of this subject is a challenge by itself and has drawn many criticisms. Before delving into the challenges and criticism, the training of future teacher educators in Moral Education will be viewed first.

According to Chang (2005), the Faculty of Education, University of Malaya became the first university in Malaysia to offer Moral Education method courses at the undergraduate level in 1989. It was offered as a minor method course under the Bachelor of Education (Teaching of English as a Second Language) programme. In 2001, Moral Education was offered as a minor method under the Bachelor of Education (Teaching of

Tamil Language) programme. Pre-service education for Moral Education method was also conducted by the Teacher Education Division and only in 2005, Moral Education was offered as a major in Diploma/Bachelor of Education programme in University Putra Malaysia, University Utara Malaysia and Universiti Pendidikan Sultan Idris (Chang, 2005).

The pre-service teachers in University of Malaya undergo a 3-year teaching method course that covers four main components which are knowledge on conceptual framework of Moral Education as a discipline, knowledge and skills on teaching and learning tools for use in Moral Education classrooms, supervised student teaching in Moral Education and community service (Chang, 2008). In other words, the future educators should have the required curriculum and pedagogical knowledge, skills and practice in teaching and learning of Moral Education to be fine exemplars of moral educators.

In Teachers Training Colleges, Moral Education was taught as a minor subject in the 1980's to cater to the needs of the NPSC (New Primary School Curriculum) which was introduced in 1982. However, the Moral Education Programme was revised in 2000 with its full implementation in 2001 (Chia, 2005). In 2005, it was also offered as a major subject. Three types of Moral Education programmes are offered, which are:

- a) Moral Education programme for enrichment
- b) Moral elective of Moral minor, preparing teacher trainees to teach Moral as a minor or second option subject in schools.
- c) Moral major, preparing teacher trainees to teach Moral as a major subject in schools.

(Source: Chia, 2005)

The overall objectives of the Moral Education course clearly defines the need to understand basic moral concepts and its importance to the development of Moral character, applying various techniques, strategies, methods and approaches in the teaching and

learning of Moral Education in schools, the socialisation process in shaping the moral character and the roles and contributions as professional moral teachers.

Although the Moral Education courses not only stress on moral cognitive, but also on moral feeling and moral actions to complete the understanding on moral character (Chia, 2005), nevertheless weaknesses were found among teachers when it comes to instructional approaches in classrooms.

According to Abraham (1993), the NPSC has recommended some innovatory changes in the teaching and learning strategies in Moral Education. However, when she did a short research in one of the schools, the 10 teachers who were observed and interviewed still use the old traditional approach. Many still used the 'chalk & talk' method which was prevalent under the old system. Her findings showed that the teachers' views and attitudes were not flexible towards Moral Education and many were not formally trained in that subject.

A study carried out by Chang et al. in 2004 (cited in Chang, 2005), showed that professionally trained teachers in Moral Education are still very relatively few compared to the overall total number of teachers in the country. Their findings indicated that out of 438 teachers surveyed in four states, only five teachers reported that Moral Education was their second method at teacher training level. This shows that many teachers who are teaching moral education in schools are not trained in this subject and many lack content knowledge and skills to be effective in this subject. Mohd Noordin (1995) asserted that the teaching profession is lacking in adequately trained teachers in Moral Education.

At the school level, many teachers who are not formally trained will undergo in-house training either organised by the State Education Department or by the panel of Moral Education course in school. Only a handful of teachers who are experienced in Moral Education throughout the country will undergo pre-service training at the National-level

orientation course and the State-level orientation course when there is any revision of the curriculum. When it reaches the State-level orientation course, many teachers who are not experienced in Moral Education would be sent for the training and this would compromise the effectiveness of orientation courses conducted at state, district and school level (Chang, 2008). When the training reaches the school level, the course content and duration have been diluted in terms of time and content (Chang, 2005), therefore this poses a serious problem because it does not make the teachers knowledgeable in teaching the subject.

In fact, Chia (2005) indicated more serious problems. The lecturers who were teaching Moral Education to the future teachers did not possess pedagogical content knowledge because they were not specialists in this subject. The effects of such a situation are far reaching and are of great concern. At the school level, lack of time is one of the reasons the teachers indicated as a problem when instilling moral values in students (Barone, 2004).

In terms of carrying out the Moral Education Project Work, serious flaws were found. Teachers and students were more concerned about the product rather than the process of the project work (Chang & Vishalache, 2004). Since the Malaysian Examination Board required the students to show evidences in their project work, many students were only concerned about obtaining photographs of their work. The evidence on what they learnt in terms of moral feeling and act were not observed and measured.

Furthermore, teachers who carry out the observation assessment for the component of student personality, found the task too demanding and time consuming because of the large number of students involved (Chang & Vishalache, 2004). Therefore, they cannot report appropriate grades for the students due to time constraint. Hence, false grades may appear on assessment sheet that do not reflect the actual behaviour of the students.

Although Moral Education is seen as an important subject by the policy makers, it is somewhat demoralizing that many educators or schools do not treat it seriously. It is often thought that any teachers can teach this subject and the subject is used as fillers in a teacher's timetable (Chang, 2008). In fact, teachers who were trained in Moral Education most often did not get to teach the subject once they get posted to schools; instead they were required to teach the 'more critical' subjects like English and History although they were not formally trained for them.

The repercussions of such acts could cause major flaws in the teaching and learning of Moral Education. Educators on the whole should have the right attitude and be committed in teaching the subject. This epitomises what Lickona (2004) had in mind when he clearly viewed that teachers should have moral responsibility to mould the young into responsible adults so that they are able to fulfil their adults' role well.

Besides, a study done by Wan Hasmah (2000) in three selected Malaysian schools showed that the teachers failed to devise proper learning strategies that would create optimal learning environments to develop the students' values in the classrooms. The teachers were more concerned with delivering facts or content knowledge instead of engaging in reflective classroom discourse which analysed and examined values that would be beneficial in their students' daily lives. In fact, the Moral Education teachers depended entirely on the Moral Education syllabus and focused on cognitive aspects of values. The affective component of values was touched minimally. Her findings showed that the teachers lacked pedagogical skills and professional training as their concentration were mainly on imparting factual knowledge to prepare students for public examination. For that reason, there is a need for this study to concentrate on the affective component so that students develop awareness, appropriate feelings and internalise values that are vital in

today's environment. Hence, it is imperative that appropriate weightage to the affective aspects is given in the teacher training programmes at the institutional level.

Moreover, Barone (2004) suggested that in terms of moral education reformation in Malaysia, it is advisable that affective elements should be emphasised in teacher preparation as teacher-student relationships play a momentous effect on students in secondary schools. In addition, Barone (2004) proposed that teachers “could do more to develop caring classroom situations” (p. 194) that is imperative in Moral Education classrooms.

More so, Liau et al. (2003) commented that in Malaysian schools, too much emphasis has been placed on the cognitive domain where tests and examinations are centred in the students' lives. They proposed that the moral education curriculum should incorporate a multi-faceted approach that includes emotional literacy such as empathy so that the emotional development of students could be properly addressed. This is also in tandem with the National Philosophy of Education which stresses that individuals should be balanced in terms of their intellectual, spiritual, physical and emotional spheres. However, this can be a tall order for teachers as many teachers failed to implement what is expected of them as they are ignorant of strategies to teach moral values to students (Rahimah, 1998). Therefore, this study on how teachers take the caring approach in developing empathy among students is seen as necessary to develop students' affective component so that they evolve into well rounded individuals.

Various Teaching Approaches in Moral Education in Malaysia

In Malaysia, the teaching of Moral Education encompasses various approaches in delivering values to the students of differing cultural backgrounds. This section gives an insight into the common four approaches that the educators adopt in their classroom teachings. An account of the strengths and weaknesses of every approach is then presented.

Values Inculcation Approach

Values inculcation is one of the approaches to inculcate values in a young child especially at primary level. One of the aims of Moral Education is to form appropriate behaviour, habits, attitudes and virtues of characteristics through knowledge and practice (Tam, 2006). To achieve this, Tam (2006) states that values need to be inculcated in young students in the form of story telling and usual daily practices because their maturity is not fully developed at this level. However, values inculcation has received criticism because it could lead to values indoctrination. According to Fraenkel (1977), some teachers feel fearful to discuss values in the classroom or develop certain values in the students because it may be seen as indoctrination on their part. However, he asserts that this should not prevent teachers from discussing values in the classrooms because they can assist students to cogitate moral issues without endorsing a certain point of view. According to Edgington (2002), teachers can stress certain values through class discussions or do some reflections after students have read some interesting anecdotes that involve good characteristics.

Smith (1973) believes that one cannot use the term indoctrination if universal moral values are taught to the young children (for example, it is wrong to steal) because they are at an age where they are unable to rationalise the values. In fact, Kristjansson (2006) strongly believes that children must be taught the positive and negative values in a straight forward manner when other methods of teaching have failed.

According to Maynell (1974), it is difficult to ascertain whether values should pass on as inculcation or indoctrination because values cannot be considered as facts. He only suggested that one can inculcate basic moral judgements in students and later they can derive particular moral judgements from there instead of instilling moral judgement in themselves.

As stated earlier, values inculcation is necessary to be carried out in young children especially in the primary level because children at that age are deemed not capable of thinking rationally. Mithra (2000) encourages values inculcation to be embedded in the young ones before moral degradation begins to take a strong hold in society. Therefore, it is vital that this approach is relevant at the elementary level before one embarks on other teaching approaches.

According to Simon, Howe, and Kirschenbaum (1972), values inculcation becomes less effective unless there is a complete consistency on what constitutes a good value. They claim that parents, peers, religious institutions, mass media, other role models such as schools, teachers and politicians have advocated values which could be conflicting to the child. A good example in explaining this is the teacher may tell the child that it is wrong to lie but the child sees the teacher lying to someone else. This will definitely confuse the child.

Values Clarification Approach

The Values Clarification Approach, which has seven processes, was introduced by Rath, Harmins and Simon (1966) as an alternative approach to teaching values to children as values become more complicated in the 1950's and 60's. As society turned more affluent and life is more progressive from day to day, conflicts in values have become inevitable because of different geographical sites and cultures.

Fraenkel (1977) affirms that the main focus of this approach is to bring the attention of the students to their own behaviour and make them explain which value they would want to internalise. According to Simon et al. (1972), the teacher uses various approaches to make the students aware of their beliefs that they value highly and encourages the students to consider alternative ways of solving an issue. The teacher helps the students to think of the pros and cons, and evaluate consequences of every alternative that they have thought of.

From there, the teacher helps the students to make judgements and choose their own choice of value from the alternatives.

Researchers have shown that despite criticism, the values clarification approach has successfully produced students who are more energetic, better decision makers and critical thinkers (Fraenkel, 1977; Kirschenbaum, 1977; Simon et al., 1972). Kirschenbaum (1977) has come up with five dimensions where each contains several subprocesses, another formulation of the valuing process which is based on Raths et al. (1966) seven processes.

In Values Clarification, a teacher has to be sensitive to the students' expressions when they communicate. Values clarification promotes thinking critically, feeling, choosing, communicating and acting (Edgington, 2002; Kirschenbaum, 1977).

However, values clarification draws some criticisms. One of the criticisms is that Fraenkel (1977) asserted that many Values Clarification activities tend to accentuate conformity rather than development of values. He explained that in the "Values Continuum", the students have to make a stand on the issue presented on a continuum from one extreme to its opposite. The student is not able to develop his or her own values. Furthermore, teachers do not interfere or makes no effort in assisting students' choice of values (Edgington, 2002).

Further, Fraenkel (1977) has said that Values Clarification does not concentrate on right or wrong answers. He pointed out that it just makes the students aware of their own values and there is no value better than the other value. Higgins (1995) has also commented that because all values are relative in this strategy (there are no wrong or right answers), the teacher has problems teaching any particular values. She states that if a teacher believes the value of honesty and not cheating, then she cannot impose this on her students. However, if a student adopt this strategy well, when he or she is caught cheating, he or she will argue

that he or she did nothing wrong based on his/her arguments of his /her hierarchy of rules (Higgins, 1995).

Value Analysis Approach

Value Analysis is another approach introduced by Coombs, Meux and Chadwick (cited in Hersh, Miller, & Fielding, 1980). According to Hersh et al. (1980), value analysis is similar to rationale building in the sense that both models use reasons to solve conflicts; however value analysis incorporates six steps to help students to deal with values issues. In other words, weighing facts is the key concern when making judgements which will eventually lead to decision making. Rational and logical approaches are the key concerns in values analysis (Edgington, 2002).

Abdul Rahman (2008) stresses that one way to deal with the issue is to present a value dilemma to the students. The value dilemma can be a contemporary situation or an argument where one is faced with a choice between two or more conflicting alternatives (Fraenkel, 1977). The teacher helps the students by discussing the alternatives or actions that could be taken to solve the issue besides discussing consequences of every alternative taken.

Values Analysis has its advantages. According to Abdul Rahman (2008), an individual uses logical thinking in solving conflict based on the relevant facts in making judgments. A person also need to reason facts before making a decision that increases respect and understanding from all parties involved. In fact, Hersh et al. (1980) strongly believe that the step-by-step process which involves a lot of facts and consequences makes an individual come to a decision strictly based on rationality.

However, there are also drawbacks in this strategy. The emotional dimension and moral behaviour are not tapped in this approach (Abdul Rahman, 2008; Hersh et al., 1980). Hersh et al. (1980) criticised Coombs for not engaging the feelings of students when

assessing situations and only concentrating on cognitive development. They suggested that this approach should combine other approaches such as the Caring Model to make it more effective. Moreover, Values Analysis is seen to be a less popular approach in Malaysian schools. Many teachers are more aware and more comfortable with Kohlberg's moral reasoning approach which includes discussions.

Cognitive Development Approach

Cognitive development approach or Kohlberg's theory of moral development has been the most popular approach in the teaching of Moral Education. Kohlberg's theory of moral development is actually an extension of Piaget's theory of cognitive development in children (Fraenkel, 1977). Piaget has recognised two types of moral reasoning, one is heteronomous morality and the other, autonomous morality where each gives a different understanding of respect, fairness and punishment (Snarey & Samuelson, 2008). According to Snarey and Samuelson (2008), Piaget has advocated a movement from heteronomous morality to autonomous morality but refused to call the morality as stages because it was not clear that the movement from heteronomous to autonomous morality fits in the cognitive development criteria for a stage theory.

Then, working and building on Piaget's theory of cognitive development, Kohlberg has developed and explained this theory of moral development which constitutes three main levels where each level comprises two stages or better known as orientations.

Level 1 - Preconventional Level

Stage 1 - Punishment and obedience orientation

Stage 2 - Instrumental relativist orientation

Level 2 - Conventional Level

Stage 3 - "Good boy – nice girl" orientation

Stage 4 - "Law and order" orientation

Level 3 - Postconventional Level

Stage 5 - Social contract legalistic orientation

Stage 6 - Universal ethical-principle orientation

(Source: Sprinthall & Sprinthall, 1990)

Kohlberg asserts that teachers present moral dilemmas to students so that a discussion revolving around issues can be made in order for the students to come up with answers as to what the characters involved in the dilemma should do (Fraenkel, 1977). Hypothetical moral dilemmas have been the norm in many classrooms but nowadays teachers and students would want to discuss real-life moral dilemmas (Vishalatche, 2009) because they have better impacts (Snarey & Samuelson, 2008).

However, the critique on cognitive development is that it focuses on making moral judgements but not on moral actions (Higgins, 1995). Narvaez and Rest (1995) have introduced their model on acting morally and Kohlberg's cognitive development falls under Component 2 in their model. Higgins (1995) acknowledges that Rest's model is more appropriate in explaining moral actions.

Another point made by Higgins (1995) is that, Kohlberg did not find out in his study whether the children use emotions such as empathy and sympathy in trying to solve a moral problem. Higgins (1995) asserts that feelings of empathy and sympathy as a source of motivation of actions is one of the important aspects of being a moral person. In fact, Rest and Narvaez (1995) consider empathy as one of the 'moral sensitivity' which is component 1 in their model and strongly believe it as one of the sources of moral motivation. However, Higgins (1995) states that Kohlberg did not ignore emotion but considered feelings or sentiments expressed through thoughts.

Maxwell and Le Sage (2009) viewed that Piaget and Kohlberg ignored the affective dimension in moral development. Although Kohlberg's Stage 3 has touched on the

transition period where empathy is slowly being seen here, it is still based on cognitive ability of the person (Hoffman, 2003). In fact, Gilligan (1982) has criticised Kohlberg for not looking at reasoning from the care perspective.

Strengths and Weaknesses of Every Approach

In all the four approaches that have been touched on, it can be said that values inculcation focuses more on the behavioural aspect whereas values clarification, values analysis and cognitive development approaches focus more on cognitive aspect. One could derive that values inculcation is deemed necessary for primary school students as this is the moulding age where values have to be taught in a directed manner (Kristjansson, 2006). It is a known fact that values clarification, values analysis and cognitive development engage students in cognitive processes before deciding on a value or a decision that they exhibit in their everyday lives. However, in all the approaches that have been alluded to, it is recognised that the affective component does not play an important role or only played a minor role in the teaching approaches. Edgington (2002) and Abdul Rahman (2008) have specified that rational thinking is applied in the value analysis approach and Higgins (1995) has argued that rationalisation of feelings through thoughts is more focused in Kohlberg's Cognitive Development instead of feelings from the heart or the affective component. Hoffman (2003) asserts the cognitive developmental theories of Piaget and Kohlberg focus on rational, cognitive processes but neglect the affect aspect, especially when it comes to the role of conflict. He states that cognitive development theory presupposes that the children come to take the perspective of others as a natural process of cognitive development but it ignores how children gain control of their egoistic desires in order to achieve an acceptable compromise among them and the moral demands of the situation. In other words, the affective component, especially empathy, also plays an important role in solving moral conflicts. To support this view, a recent study done by Narvaez and Vaydich

(2008) indicates that emotions play a big part in solving moral dilemmas or conflicts where neuroscience or brain research is concerned. They stated that if the brain area that is connected to moral sensitivity is damaged, one may resort to state inappropriate words although one exhibits intelligence in one's work. Therefore, an approach which concentrates on moral affective or feelings is considered vital so that students are able to employ their feelings besides utilising the cognitive aspect as this would be able to produce students who can function holistically as stipulated in our National Philosophy of Education. In fact, Gilligan (1982) argues that Kohlberg's Cognitive Development was devoid of moral emotions. Hence, the need for the caring approach that dwells on emotions, especially empathy.

The following is an explanation on Ethics of Care which contributes significantly in the teaching and learning culture in schools, especially in dealing with the moral affective sphere.

Ethics of Care

Plato, Socrates, Piaget and Kohlberg have something similar in their thoughts. They all have focused on moral reasoning. However, Gilligan (1982) became the first person to challenge Kohlberg on his theory of moral reasoning where his research focused on boys. She described an alternative approach to moral problem which involved the 'care' theory but she did not assert that the approach is mainly for females.

Gilligan (1982) argues that psychological theorists were biased on the role of men and women in the sense that men were projected as masculine, therefore they were seen as knowledgeable and upholders of justice. The women were more feminine in their roles because of their upbringing and attachment was considered important in their lives compared to individualism for men.

She agrees with Chodorow's view that girls should not be seen as weak because they regard relationships as important compared to boys. In fact, she considers "the girls emerge from this period with a basis for 'empathy' built into their primary definition of self in a way that boys do not" (p. 8). Therefore, they are seen as individuals who are able to understand the feelings of others and this should be seen as a positive trait.

Moreover, Gilligan (1982) criticised Piaget's and Kohlberg's notion that boys were better developed because of their fascination with rules and justice and the girls were seen as less developed because of their caring ways. This in fact leads to Kohlberg's research on the development of moral judgement that involved all 84 boys. Gilligan strongly believes that Kohlberg did not take into account the Ethics of Care when structuring his moral theory.

Gilligan's description of the caring approach has a profound effect on women. They felt they could still care for their loved ones without leaving them when solving a conflict because their reasoning is contextual (Noddings, 1984, 2003).

Noddings' (1984, 2003) Ethics of Care gives a more complete picture on how one should care in moral education. She states that in moral education, the development of attitudes and skills is crucial in sustaining caring relationship. Noddings (1984, 2003) feels strongly that moral education is community based and it is the responsibility of everyone involved. She does not dismiss the importance of moral cognitive but urges us to recognise the role of moral affective. Noddings rejects the notion that schools have a part to play only in terms of nurturing the intellect but the homes and religious constitutions deal with morality and emotional well-being. It cannot be seen as separate entities. She believes that a human being whose qualities are shaped by several domains cannot be fully developed in this way. She asserts that the main role of educational institutions towards students should be based on caring. Therefore, in schools, the teacher act as the one-caring and the students

are known as the cared-for. In Noddings' (1984, 2003) Ethics of Care, the "one-caring teacher is engrossed in the cared-for" (p. 176) in the sense that he or she accepts the student as he or she is. Examples were given that when a student responds to the teacher's question, the teacher should not only accept the 'response' but also the student. What the student states something, regardless of whether it is right or wrong, the teacher accepts, because the involvement of the student is more important than the subject matter. The student then feels more confident in his or her pursuit of education and in that progress, he or she will be able to make a significant decision in his or her life. In the Ethics of Care, the caring relationship is important. The one-caring teacher guides the student in selecting his or her goals where the student is responsible for his or her words and actions and they work together to achieve his or her goal. Therefore, Noddings (1984, 2003) has outlined the four components that make up the Ethics of Care in Moral Education, namely modeling, dialogue, practice and confirmation.

Modeling

In Social Learning Theory, modeling is learned through observations that later lead to new behaviours in the students (Bandura, 1969; Bandura, 1977). In the process of observational learning, attention processes, retention processes, motor reproduction processes and motivational processes take place. According to Bandura (1977), modeling is increased by reinforcing matching behaviour through imitation if the individual desires the behaviour. Therefore, it could lead to conforming behaviour or deviant behaviour. However, in Ethics of Care, modeling plays a vital role. In terms of Moral Education, modeling refers to how teachers show care in their relationship with the students (Noddings, 2002). Noddings (1992) explained of how the notion of care can be shallow by giving an example of how school administrators are 'tough' with teachers so that the teachers care for students but all they care for is about producing results for the school,

education district, or department. Teachers, on the other hand, will just show that they care for the students just to protect themselves and not because they love their students from the bottom of their hearts.

Modeling is also important as the student can learn to be responsive when his or her teacher shows care. Chen (2009) states that a teacher's good role-modeling ability will create a positive impact among his or her young learners. The adequate experience that one has to get in order to care for someone is vital here. The role as carer and the role as the model work simultaneously. A child can be too young to be a carer, but he or she 'can learn how to be responsive when cared for' (Noddings, 1992, 2005). In moral education, the function of a model is more important than the function of a carer. Lickona (1993) stressed that teachers should model caring behaviours to the students to "inspire altruistic behaviours". Owens and Ennis (2005) stated that teachers must show that they care for students than merely paying lip serving. They gave an example that a teacher could get the whole class to get to know one another to comprehend the similarities and differences in others that could foster closer ties. In addition to that, Murray-Orr (2002) realises that modeling respectful responses to students is a way of showing care and this accelerates students' learning.

A study done by Chang (2004) in Malaysian schools shows that the majority of teachers believed they should be good role models to their students so that students learn good values from them. One good example is when the teacher believes in the potential of the students. Lumpkin (2007) strongly viewed that if teachers believe in students' abilities, many students will demonstrate greater effort. In fact, Crosser (2010) asserts that teachers who model caring behaviours can promote empathy in the students. She states that if the teacher exhibits empathetic caring by sharing joys, sorrows, pain or delights, it can inevitably promote the students' development of empathy.

Dialogue

Here, the dialogue is not just a talk or conversation but is open-ended. It is a discussion where neither party will know the decision or outcome. If a decision has been made by either party, then it is not a dialogue. Dialogue is a common search for understanding, empathy or appreciation (Noddings, 1984, 2003; Owens & Ennis, 2005). Bosworth (1995) believed that a good understanding of what adolescents see as caring behaviour can facilitate favourable communication between teachers and students. However, a study done by Tarlow (1996) showed that aggression and confrontation can assist in creating caring relationships as long as there is communication. In fact, to enhance sensitivity in forging meaningful relationships, Tarlow (1996) advocated that empathy is necessary to understand the students' needs.

'Dialogue' permits the teacher or the students to talk about what they are trying to show. The student has to have the opportunity to question and it helps both the teacher and student to derive at a good decision. Noddings (1992, 2005) felt that many young people make errors because they have no one to converse with. Therefore, they make unwise decisions in their lives due to misinformation.

'Dialogue' helps maintain caring relations because it connects one to others. It also provides one with the knowledge of each other that forms a foundation for response in caring. Caring requires knowledge, skills and the right attitudes. One responds effectively as the cared for, while the teacher understands the other's needs and the history of this need as the carer. In this dialogue, there is a common search for understanding and empathy as stipulated by Murray-Orr (2002) where she found her students beginning to be aware of the importance of caring relationships in families and in the handling of pets in their conversations.

Practice

According to Noddings (2002), practice means opportunities available where one is able to employ in care-giving activities to develop the capacity of interpersonal relationships. By practicing, attitudes and mentality of an individual are being formed. Opportunities need to be provided for one to gain skills in care-giving and to develop the characteristics attitudes. Noddings (1992, 2005) gave an example of how women have been expected to care for the young children, the ill and the elderly from the very beginning. They had to look after the needs of others and to mediate in disputes in any social situations. Such experiences are essential in developing good human beings. Likewise, the interpersonal relationship between the teacher and students is vital here. Wentzel (1997) found that teachers who care were described as demonstrating democratic interaction styles as they provided constructive feedbacks to their students.

The school setting is important in order to provide experience to the students. The school has to plan the setting so that the students can have enough opportunities to develop appropriate interpersonal skills before going into the real world. A study by Wentzel (1998) showed that children develop social skills, moral competencies and intellectual skills well when they are supported well by teachers and peers in the school.

In order to have this practice, usually schools would compel students to do community service (Noddings, 2002). But Noddings (1984, 2003) cautioned that a right person who demonstrates care should be provided so that students develop the appropriate characteristic attitudes of caring. Thus, the characteristics of teachers are vital here. Schaps (2009) encourages the idea that community service enables students to think of the welfare of others. Serving others promotes the culture of caring perspectives that strengthens one's skills to be empathic to human needs (Swick, 1999).

In caring relationships, continuity is important. It is suggested that teachers should have the opportunity to work with the same class for an extended period of time to develop an understanding of the role of caring (Noddings, 1984, 2003; Noblit, 1993; Rogers & Web, 1991).

Confirmation

Buber (cited in Noddings, 1992) described confirmation as an act of affirming and encouraging the best in others. When one's act is confirmed, the development is encouraged. A better self will emerge. One can only do this if one knows the other well enough to see what one is trying to become. No expectations are needed but something admirable is identified. Noblit (1993) reveals that affirmation of a teacher encourages the social development of students.

Noddings (1992, 2005) stipulated that formulas have no place here. Continuity is required because the carer, in acting to confirm, must know the cared-for well enough to be able to identify that the motives are in consonant with reality. That means the teachers must know their students well enough in order to identify their motives before affirming their actions. Teachers can say, "I know that what you're trying to say to your friend" or "I know that you care for someone". This confirmation will improve one's behaviour and one will become a better self. Noblit et al. (1995) revealed that meaningful relationships played a large part in encouraging the social and academic development of students, and that caring can create possibilities for learning to read, for students to recognise their capabilities and feel better about themselves. Acts of affirming can improve students' potential (Lumpkin, 2007). If efforts of students are continuously rewarded, the desire to learn will persist throughout their lives.

Schaps (2009) strongly believes that caring community in schools give opportunities for students to make good decisions in their lives. It provides autonomy for

them to decide what is best for them and later enables them to live up to the expected roles the society has in store for them. This inevitable affirms the personality development of the students.

With these four components of Ethics of Care, Noddings (2010) has also recently welcomed Slote's (2007) notion of empathy into the literature of care ethics. Before looking into how empathy affects one's behaviour towards others, one must have an understanding of the empathy theory.

Theory of Empathy

There are various definitions of empathy (Batson, 2009). In fact, Kuhmerker (1975) states that the definition of empathy is elusive. Various theorists and psychologists have suggested different definitions for empathy. According to Feshbach (1997), current researchers assert that empathy has both cognitive and affective components. Eisenberg, Spinrad, and Sadovsky (2006) viewed empathy "as an affective response that stress from the apprehension or comprehension of another's emotional state or condition and is similar to what the other person is feeling or would be expected to feel in the given situation" (p. 518). Empathy is seen as playing an important role in moral development as well as being a motivator for prosocial behaviour. Eisenberg et al. (2006) stated that people who experienced others' emotions and deeply care for others are motivated to help other people.

Feshbach (1975) postulates that an adequate understanding of empathy must take into account both cognitive and affective factors. She proposed a three component model of empathy, involving two cognitive elements and one affective element. The two cognitive elements involve the ability to "discriminate the perspective and role of another person, the latter reflecting a more advanced level of cognitive competence" (p.26). The third element, affective empathy deals with emotional capacity and responsiveness. "The observing child must be able to experience the negative or positive emotion that is being witnessed in order

to be able to share the emotion” (Mussen & Eisenberg, 1977, p. 127). As the child goes through learning experiences, the affective component is also subject to development as the cognitive component of the child develops (Feshbach, 1975).

However, Mussen & Eisenberg (1977) stated that Hoffman emphasised both cognitive and affective aspects of empathy that lead to altruistic motivation. According to Hastings, Zahn-Waxler, and McShane (2006), Hoffman’s theory of empathy has the most extensive coverage on the development of empathy and care in humans. This study refers to Hoffman’s theory of empathy.

According to Hoffman (2003), empathy is defined as “an affective response more appropriate to another’s situation than one’s own” (p. 4). He stressed that empathy is multi-dimensional and there are five distinctly different modes of empathy arousal.

He focused on empathic distress because prosocial moral action usually involves helping someone in discomfort, pain or some other type of distress. He shows evidence that empathic distress is associated with helping. Studies have shown that those with empathetic behaviour respond positively to another person’s distress or are inclined towards prosocial behaviour (Eisenberg and Miller, 1987; Eisenberg, Fabes, & Spinrad, 2006; Malti, Gummerum, Keller, & Buchmann, 2009; Vaish, Carpenter, & Tomasello, 2009). Studies also showed that empathy reduced aggression especially in older children (Feshbach & Feshbach, 1969; Jolliffe & Farrington, 2004; Miller & Eisenberg, 1988) but more empathy research is needed for disruptive behavioural disorders in children as they lack regulatory skills (Wied, Wied, & Boxtel, 2010).

Out of the five empathy-arousing modes, three are primitive, automatic and involuntary which are important for empathy arousal while the other two are more cognitive based (Hoffman, 2003)

Empathy Arousing Modes

a. Mimicry

The first is mimicry which involves the process of ‘imitation’ and ‘feedback’. Lipps (1906, cited in Hoffman, 2003) called it “objective motor mimicry” where one imitates another person’s facial expressions, vocal and expressions of feelings. Meltzoff (1988) study showed that infants will imitate their mother’s facial gestures. The infants pursed their lips, opened their mouths and protruded their tongues based on modeling conditions (Reissland, 1988). In fact, 9-month-old infants have been found to respond to their mother’s expressiveness of joy and sadness (Termine & Izard, 1988).

Laird (1974) did a first study on feedback. Sixty-five (65) male undergraduates participated where their facial muscles were studied. He found that when they were happy, they gave smile expression and were angry when they were in a frown expression. These showed that mimicry and feedback are important mechanism because they enable infants to experience empathy with others before embarking on having their own experiences with empathy.

b. Classical Conditioning

This is another important element in empathy-arousing mechanism especially in pre-verbal children. Apparently, children can receive feelings of distress as conditioned responses if they observe someone in distress. Adult fearful faces once stimulated can evoke fear in children (Lanzetta & Orr, 1986). This can especially be seen in mother-infant interactions where if a mother is distressed, she can pass the emotion to the child. The evidence is that when the mother feels sad or anxious, her body may stiffen and this stiffening may transmit to the child and therefore the child is distressed. The same happens when the mother is happy, has a smile on her face and holds her child affectionately; the

child feels good because the mother's smile may act as a conditioned stimulus that makes the baby happy. This is also a contribution of empathic relief.

c. Direct Association

Direct association refers to situations where a person's experiences in the past evokes feelings in one if one connects or associates with the victim's situation (Hoffman, 2003). Hoffman states that a good example is when a child who sees another child falling off from a bicycle, may resort to tears because the incident reminds him or her of his or her past experiences (falling off from the bicycle). He states further that the requirement here is the observer's past feelings of pain which can be evoked by cues of distress from victims or situational cues that are similar to those painful experiences.

d. Mediated Association

In mediated association, language is an important factor which portrays one's affective state (Hoffman, 2003). In this case the semantic meaning of the language is taken into account where it is processed and decoded. This is where the cognitive aspects come in. The message that is relayed from the person may evoke the observer who had similar experience before. Therefore, the empathic affect was aroused in the observer who decodes the victims' message and relates it to his or her own experience (Hoffman, 2003). In other words, the observer is able to observe the facial expressions and hear the cries of the person besides verbal mechanisms so that an empathetic response can be elicited from the observer through direct association or mimicry. These visual and auditory cues will trigger the empathetic response in the observer because these cues are vivid enough to get the attention of the observer in contrast of the verbal messages (Hoffman, 2003).

The expressive cue of the person cannot mislead the observer of his/her true feelings because of the involuntary changes of facial expressions and tone of voice

compared to verbal communication. However, these two sources, primitive and verbally mediated mechanisms are usually congruent (Hoffman, 2003).

e. Role-Taking

According to Hoffman (2003), this fifth mode of empathic arousal requires an advanced level cognitive processing that is putting oneself in another person's place and imagining how he or she feels. In fact, Hume (1888/1960) stated that when two people have similar experiences, one will convert the other's situation into mental images and evoke the same feeling. Mussen and Eisenberg (1977) stated that role-taking enhances the individual's ability to empathise with others and to perceive things from the other's point of view. They asserted that "by taking roles, the child becomes aware of conflicts or discrepancies between his or her own and others' judgement and actions" (p. 117).

Based on his research, Hoffman (2003) postulated that there are three types of role-taking which underlie the cognitive-affective interaction processes. The first is self-focused role-taking as when someone observes another in distress, he or she may imagine how he or she feels in the exact situation. If one remembers similar events that conjure up to one's feelings, one's empathic response to the victim will be enhanced. The second is other-focused role-taking. It is when one focuses on the victim's misfortune and imagines how the victim feels. In doing so, it evokes that someone's feelings are similar to the victims' feelings. The empathic response may be enhanced if one knows the background of the victim or observes the facial expressions, tone of voice and the posture of the victim because these primitive modes enhance empathy (Hoffman, 2003).

However, according to Hoffman (2003), his findings show that self-focused role-taking develops more empathic distress compared to other focused role-taking. Batson, Early, and Salvarani (1997) confirmed the findings that groups who took the self-focused

role condition show more empathic distress compared to the group who partook in the other-focused role-taking condition.

Hoffman (2003) also cautioned that self-focused role-taking has its drawbacks especially when one imagines how the victim feels; his or her emotions may be overwhelmed due to similar painful memories. Therefore, the attention focuses on himself or herself, and not on the victim. Hoffman calls this “egoistic shift”.

The third is the combination of self-focused role-taking and other-focused role-taking. According to Hoffman (2003), the combination of role-taking that is “self-focused” and “other-focused” role-taking served as the most powerful because it “combines the emotional intensity of self-focused role-taking with the more sustained attention to the victim of other focused role-taking” (p. 58). The person may imagine how he or she feels based on the victims’ situation but at the same time imagine how the victim feels in the situation. Only a fully mature person will be able to do that.

Hoffman (2003) also explained the development of empathic distress. According to Hoffman (2003), human beings have the capacity to empathise when observing others in distress. Since empathy is innate, it starts when an infant is born. It is also known as prosocial behaviour as one tends to help others in distress. There are four stages of empathic distress.

a) Newborn Reactive Cry

It is also known as global empathic distress (Hoffman, 2003). This term applies to infants who are six months or less. When an infant hears another infant cry, he or she may start to cry. An earliest study was done by Simner (1971) which showed that “vocal properties associated with the newborn’s cry contain stimulus elements that are effective in promoting crying in other newborns” (p. 147). In fact, Martin and Clark (1982) who did a similar study, found that the newborns cry when they hear cries from another infant.

Surprisingly in the following years, no studies have been done regarding empathic distress in the first year of the infant's life (Roth-Hanania, Davidov & Zahn-Waxler, 2011).

Hoffman (2003) explained that the newborns cry is innate and in an isomorphic response to the cry of other newborns. Therefore, the newborn automatically imitates the sound of another's cry but at the same time may have a more vigorous and agitated distress response to another infant's cry.

By the time the infants reach 6 months, their automatic mimicry and conditioning responses to another's cry begins to slow down. This is because they are able to regulate their emotions and show interest in other things (Hoffman, 2003). However, this automatic crying or contagious crying response (Geangu, Benga, Stahl & Striano, 2010) is not limited to infants six months and below. A study done by Geangu et al. (2010) showed that infants up to the age of nine months showed vocal and facial distress when hearing a recorded cry of another infant.

b) Egocentric Empathic Distress

Almost at the end of the first year, infants begin to react less passively to another's distress and engage in a behaviour to reduce their own distress (Hoffman, 2003). A study done by Hoffman (1975) showed that an infant who saw a misfortune of another cried as though she herself was hurt and buried her head into her mother's lap. Hoffman (2003) postulated that at this level they remain at the preverbal empathy arousal mechanisms that are mimicry, conditioning and association. The source of their empathic distress is still unclear to them. Although Hoffman (2003) proposed that the first year of infants' lives is directed towards being egocentric, a new study has found that infants as early as eight months are capable of showing other-oriented empathy which means feeling empathic toward others both cognitively and affectively (Roth-Hanania et al., 2011).

c) Quasi-Egocentric Empathic Distress

According to Hoffman (2003), after a year but less than two years, the children's empathic cry and whimpering become less frequent and they begin to show signs of being helpful towards others like hugging but they also begin to realise that others are physically separated from them. However, studies have shown that there is no direct evidence that shows the transition of self-focused empathic distress to other-focused empathic distress (Demetriou & Hay, 2004; Roth-Hanania et al., 2011). Hoffman (2003) reveals that prosocial actions begin to be seen although at this stage the children have cognitive limitations.

d) Veridical Empathic Distress

This stage is important because it leads to subsequent stages. After the age of two, children begin to realise that others have inner states like feelings and thoughts and one's inner state is different from another's inner state (Hoffman, 2003). They now engage in other-focused role-taking besides self-focused role-taking. Bretherton, Fritz, Zahn-Waxler and Ridgeway (1986) showed that in early childhood, children's expressive behaviour correlated with their emotions. They seem to understand that their behaviour or actions can influence another person's emotions such as "Grandma mad [because] I wrote on the wall or I cry [so] lady pick me up and hold me" (p. 535).

Hoffman (2003) states that when children reach pre-school years, he or she can verbally dictate subtle emotions, indicating he or she is missing the parents such as when "He's sad. He'll be happy when his Daddy comes home" (p. 73). The child is also beginning to be aware that the same situation can evoke different feelings in different people.

When the child reaches 6 to 7 years old, he or she understands that when feelings are communicated, one feels better. They begin to understand the feelings of others. Strayer

(1993) did a study on three age groups (5, 7-8 and 13 years old) and found that children from the 7-8 and 13 years old group are able to understand the person's distress in the vignettes shown to them. According to Hoffman (2003), these children showed their own sad feelings as empathic responses to "what happened to the other child" (p.74). This shows that empathy increases with age. A study done by Eisenberg, Roth, and Lennon (1983) showed that, as children mature, their empathetic reasoning, in relation to their prosocial moral judgement, increased.

Hoffman (2003) asserts that when children reach that age of 8 or 9 years, they begin to understand that opposite feeling can occur from the same event and are aware of the causes and consequences of self-esteem in others such as "He was happy when he got the present but disappointed that it wasn't what he wanted" (p. 75). A study done by Weiner, Graham, Stern, and Lawson (1982) indicated that 9-year-old children are able to understand the causes and consequences of one's failure.

When children reach adolescence, they are aware of the differences between what is expected feeling in a situation and the actual feeling of the person. They know that the person should be happy but put on a sad front (Hoffman, 2003). Rotenberg and Eisenberg (1997) stated that adolescence and college students "are inclined to search for the emotional and psychological state of the protagonist when he or she had inhibited the expression of emotion" (p. 532). They reported that the adolescents are more likely to present prosocial behaviour towards others who are experiencing sadness and fear.

Therefore, in this study, it is important to observe how a teacher develops empathy among students who are adolescents as the empathy traits are important in fostering prosocial behaviour.

Empathy and Prosocial Behaviour

According to Hoffman's (2003) Theory of Empathy which was discussed earlier, empathic distress contributes towards helping in the formation of prosocial behaviour. Feshbach (1997) defined prosocial behaviour as behaviour that reflects caring and concern for others. Mussen and Eisenberg (1977) proclaimed that empathy is a requirement for prosocial behaviour. In other words, before one shows behaviour of concern towards others, one should be able to understand the other person's situation and feel the emotion of that person. Prosocial behaviour is also related to cooperation, helping, sharing and other behaviours that are related to altruism (Feshbach, 1997). In this study, it is the development of empathy, as the basis of caring, that will be seen, and, how it is carried out in the classroom.

A number of correlational studies have highlighted the relationship between empathy and prosocial behaviour. However, the relationship between empathy and prosocial behaviour among children is inconsistent (Eisenberg & Miller, 1987; Feshbach, 1997). Eisenberg and Miller (1987) reexamined a prior review concerning empathy and prosocial behaviour which involved the meta analysis approach. One of the earlier studies involving empathy and prosocial behaviour was done by Feshbach and Roe (1968). They developed a picture/story assessment procedure to elicit different emotions namely happiness, sadness, anger and fear from 6 to 7 year old boys and girls. Their findings found that empathic responses can be evoked if there is similarity. The boys and girls were more empathic with their same sex but displayed less empathy with the opposite sex.

A study done by Levine and Hoffman (1975) showed that there was no relationship between empathy and cooperation among 4-year-old children. They claimed that empathic behaviour associated with prosocial behaviour may be seen in older children. But a study done by Marcus, Telleen, and Roke (1979) indicated that empathy was positively related to

cooperation among school children. These inconsistent findings clearly show that empathy in very young children may not be fully developed to lead to prosocial behaviour.

According to Piaget, young children do not have sufficient cognitive maturity to consider another person's view (Mussen & Eisenberg, 1977).

Zahn-Waxler, Radke-Yarrow, Wagner, and Chapman (1992) examined the development of prosocial and reparative behaviours in children's responses to distresses they caused and those they witnessed in others during their second year of life. As Hoffman (2003) postulated that children began to feel empathy during age 2, this study concurs that children develop caring attitude from 2 years of age. Their earlier study showed that prosocial behaviours began to take place early in the second year and increase with age.

However, other studies show that empathy is significantly related to prosocial behaviour among older children or adolescents. Barnett, Howard, King, and Dino (1981) examined empathetic arousal among upper secondary students when viewing vignette presentations. Their findings found that students who watched vignettes which contained elements of empathetic arousal were more helpful than those in the controlled group who only watched neutral effect topic presentation. This is also confirmed in the study by Barnett, Howard, Melton, and Dino (1982) on 12-year-old children. In this study, the children were divided into groups and they either talked about their sad experience, sad incident experienced by another person or talked about themselves or anybody in an affective neutral manner. The study indicated that children who related their personal experience displayed high empathy, and made more booklets for sick children than those who displayed low empathy. The making of more booklets shows that the children wanted to help other children who are unfortunate and they are able to take the perspective of others who experience misfortune. According to Hoffman (2003), children at this age are aware of what a person feels in a situation and the self-focused role-taking is already taking

place where they will imagine how they themselves will feel in a similar situation and their empathic response to the victim is enhanced.

Roberts and Strayer (1996) did a study on 73 children in three age groups (5, 9 and 13 years old) to examine empathy, emotional expressiveness and prosocial behaviour where the children's emotional expressiveness was assessed by vignette interviews. Their findings showed that emotional expressiveness was positively related to empathy and empathy was positively related to prosocial behaviour. However, their study revealed that boys' empathy to their prosocial behaviour was shown clearer compared to the girls. Girls are more empathic but not more prosocial. Findings also showed that the adolescents were more empathic and displayed prosocial behaviour compared to the younger children.

Eisenberg, Carlo, Murphy, and Van Court (1995) examined the relation of prosocial moral reasoning to prosocial behaviour and empathy related characteristics across 15 years. They also examined the relations among empathy-related characteristics and prosocial behaviour. Children were interviewed to assess their moral reasoning. For empathy-related responding, they were assessed in terms of sympathy, perspective-taking and personal distress using Davis's IRI scale. Their findings showed that sympathy and perspective taking were related to moral reasoning whereas personal distress was not. Their prosocial behaviour was positively correlated with needs-oriented moral reasoning.

A more recent longitudinal study done by Barr and Higgins-D'Allesandro (2009) on empathy and prosocial behaviour of adolescents in two schools showed that the school culture did not have much influence on empathy and prosocial behaviour of adolescents. However, empathy and prosocial behaviour had a significant relationship. This was the first study that included school culture. The findings also displayed that students who have positive regard for the school have higher empathy but did not have any effect on their prosocial behaviour. The support of positive school environment where good interactions

take place between students, peers and teachers shows that adolescents are able to understand others and regulate their emotional abilities (Barr & Higgins-D'Alessandro, 2007). This can be done with the help of good and caring teachers.

Besides studies on empathy and prosocial behaviours, there were also studies that relate empathy to aggression and bullying among children and adolescence (Cohen & Strayer, 1996; Feshbach & Feshbach, 1969; Gill & Calkins, 2003; Joliffe & Farrington 2006; Strayer & Roberts, 2004). Many of these studies were related to affective empathy where this type of empathy deals with emotional response to other's well-being. The researches that were carried out on adolescents using behavioural measures found that affective empathy was seen reduced in aggressive adolescent although no conclusion was established (Cohen & Strayer, 1996; Kaplan & Arbunthnot, 1985). Studies have also examined the relationships between affective empathy and bullying (Endresen & Olweus, 2002; Merrell, Gueldner, Ross & Isava, 2008; Joliffe & Farrington, 2006; Joliffe & Farrington, 2011). These studies have found that bullying adolescence possessed low affective empathy.

Therefore, these above findings showed that empathy and prosocial behaviour are closely related and how lack of empathy or reduced empathy causes problems among young people, especially adolescents. Empathy develops when opportunities for perspective taking occur, thus enabling an individual to demonstrate care for others. The availability of such opportunities is facilitated by teachers who care to provide a platform for students to show behaviour of concern towards others. This study would examine how teachers who care provide such opportunities for students to develop empathy.

Caring Teachers in Classrooms

Nowadays, teachers not only have an innate duty to disperse knowledge to students but also to develop students into good human beings. Students must be taught that in order to portray good behaviour, they should learn to be helpful, sharing, cooperating, committing and caring. Noddings (1984, 2003) stressed that teachers not only have to create caring relationships with the students, but they have a responsibility to help their students develop the capacity to care. Caring fosters emotional and intellectual growth of students (Hayes, Ryan, & Zsella, 1994; Paciotti, 2010). In fact, neglected students are motivated to achieve better academic results when they are liked by their teachers (Wentzel & Asher, 1995).

Many studies show that students attain better academics results when teachers demonstrated caring actions or behaviour (Noblit, Rogers, & McCadden, 1995; Noddings, 1995; Stipek, 2006; Wentzel, 1998). Kang (2006) clearly stated that teachers should focus less on result-centered education and focus more on the effective ways that would positively influence the students to achieve better results. Noddings (1995) believed that children will not achieve academic success unless they believe that they are being cared for. Academics and humanity will be gained if care is included in the curriculum. She pointed out that when teachers discussed themes of care, they may become real persons to their students and so enable them to construct new knowledge. Teachers could emphasise themes such as war, poverty, crime and racism in every subject and these ideas related to caring could be discussed in the classes. Caring teachers must help students make wise decisions about what information they will share about themselves. In another study by Wentzel (1998), she found that teachers played independent roles in young adolescents' lives. Teachers who show concern for the students have students who become interested in academic activities. Therefore, it affirmed the motivational significance of teacher-student

relationships in the lives of young adolescents. Noblit, Rogers, and McCadden (1995) supported the effort to recognise the structure of schooling to promote caring. In their study, their observation and interviews of two classroom teachers revealed that caring is central to education and it acted as glue that bound the teachers and students together. This made life in the classroom very meaningful. It also played a large part in encouraging social and academic development of many of their students. They learned through their research that caring can create possibilities for learning to read, for recognizing their capabilities and feeling better about themselves. Collier (2005) confirmed based on Noblit et al.'s (1995) study that students will only be committed to their work if teachers show genuine concern for them. This inevitably increases teachers' efficacy in their classroom instructions.

In fact, Stipek (2006) found that students do not want to disappoint the teacher when the teacher shows genuine concern for them. She stated that young children will share their feelings and information with teachers who show love while nurturing them, and this would lead to a higher level of achievement. Mawhinney and Sagan (2007) stressed that "higher-level thinking is more likely to occur in the brain of a student who is emotionally secure than in the brain of a student who is scared, upset, anxious or stressed" (p. 461). A student is likely to succeed in his or her academic goals if the personal relationship between the teacher and student is good. When a teacher cares, which includes "active listening", it makes the student feel wanted and cared for, thereby becoming a motivation for the students to succeed. However, Mawhinney and Sagan cautioned that caring too much or not caring at all could pose a danger for teachers. They must strike a balance in terms of caring in their professional work and their personal lives.

The dropout rate of students can be improved if teachers exhibit a caring attitude (Luna & Medina, 1999; Stipek, 2006; Wanda, 2005). Luna and Medina (1999) stated that research has shown that the dropout rate and poor academic performance of students can be

improved through supportive classroom environments. Stipek (2006) stressed that youths who have dropped out of school felt that no one cared for them in the classroom and at school. Wanda (2005) advocated Ethics of Care in the schools and classrooms environment to embolden positive relationships to reduce aggression in students that may otherwise precipitate into action to eliminate such students from the schools.

Caring teachers are sensitive to the students' needs and interest (Rogers & Web, 1991). In fact, Rogers and Web (1991) strongly advocate that caring is the basis for thoughtful education and moral decision making and this will eventually lead to actions. If a teacher is caring, students will feel that they are loved and wanted. When their needs are fulfilled, they in turn will view others in a positive way. Students who are empathetic will understand the feelings of others.

Teachers need to model caring behaviours in and out of the classrooms so that students are able to emulate appropriate behaviours needed to sustain the virtues of the society. DeRoche and Williams (2001) stated that teacher modeling is perhaps the most powerful of all factors that affect Character Education. They stated that if there is a mismatch between what the teachers say and do, then students will most likely ignore them and that dampens the teaching and learning process. Therefore, the goals of education will not be materialised. Russel, Purkey, and Siegel (1982) recognised that caring teachers convey certain traits of behaviours such as eye-contact and active listening when meaningful conversation takes place. Students feel appreciated when caring teachers acknowledged their form of thoughts and activities which promote their self-confidence. Bosworth (1995) believed that teachers are the brokers of caring in schools. She stated that understanding what adolescents see as caring behaviour can facilitate communication between teachers and students and this can help teachers model a caring behaviour.

Teachers need to create a positive classroom climate for effective learning.

DeRoche and Williams (2001) offered one of the teaching standards for Character Education that is “teachers must help create school and classroom climates that emulate mutual respect and support the tenets of a community of learners such as being caring” (p. 96). Here, it shows that caring teachers have enormous influence on students. In fact, Cloninger (2008) found that caring interactions between teachers and students create conducive learning where students find learning meaningful if there is good relationships between the teachers and students.

Good relationships, especially trust and respect, are established between the teacher and students when the teacher shows care or genuine concern. If teachers listen to the problems of students and offer appropriate responses, this could lead to more effective learning opportunities. Creating a moral climate in the classroom is important so that the support and response work in both ways. Swick and Brown (1999) assert that teachers need to create a learning environment where caring relations flourish. As Noddings (2008) puts it, the relationship between a teacher and a student is relational. It is not one-sided. This is parallel with what Rogers and Web (1991) found that caring is reciprocal, and students will only confide in teachers who are always there for them and have a steady attitude. They also advocated that in order for the caring teacher education programme to be successful, everyone (teachers, teacher educators and would be teachers) must be committed. They have identified seven characteristics that would embody a teacher education programme in order to promote ethics of caring: curriculum construction, modeling, dialogue, reflection, confirmation, practice and continuity which more or less embody Noddings’ (1984) Ethics of Care. Rogers and Web (1991) have conducted ‘The Caring Study’ in an urban elementary school where six researchers did classroom ethnographies in eight classrooms. Each researcher took part as a participant observer and observed once a week throughout

the whole year. They conducted interviews with the teachers and students. Intensive interviews with nine members of the faculty were also conducted on teacher professionalism. Throughout the study, they found that caring teachers emerged from good and effective teaching. Students gave their opinions that caring teachers encouraged dialogue and were sensitive to their needs.

For Noblit (1993), caring between teacher and student is a reciprocal relationship. In his ethnographic study, he was perplexed at the way the teacher exerted her powerful ways to the children. For Noblit, this power was not the way he saw caring should be. It is also a critique of our usual notion of power when compared to the teacher's construction of power in the classroom.

In his study, Noblit was dramatically affected by the study as he was not prepared for the teacher's definition of caring as moral authority. The teacher was in charge of what the children did and considered the children as children. It was not as if the children were equal conversational partners, as in Noblit's mind.

His observations made him conclude that caring is relational and reciprocal, as stated in Gilligan's and Nodding's ethics of care. When one is in a caring relationship, it has to be nurtured and sustained and to sustain and nurture. He revealed that the teacher's power was used for many things: to keep order, to set up lessons and so on. But he realised that she used her power and control often in the line of continuity as how Noddings (1992, 2005) has argued that a school needs continuity of place, people, purpose and curriculum.

Just as how Noblit (1993) sees caring as 'tough' relationship where the teacher should be strong and courageous so that he or she can use the good to "control that which is not good" (p. 35), McLaughlin (1991) also sees caring in the same way. In his study, McLaughlin (1991) portrayed a teacher trainee who exhibited caring and control to her students and analysed her caring actions. He proposed that trained teachers and trainees

should understand “legitimate authority” (p. 192) through ethical caring. Control and caring are interlinked and he stressed that teachers’ emotional state should not interfere with the students’ desire to learn. He concluded that Noddings (1992, 2005) “ethical caring, the bedrock fidelity” (p. 194) which provided teachers some control over students should not allow disruptions to occur in the classrooms.

Nias (1989) talked about how school teachers are committed to their work and showed immense care for their students. Many teachers felt they have a duty to be concerned for the welfare of the students. Caring is good teaching, as it is related to “high performance standards” (p. 34). Caring means working hard, showing commitment, increasing knowledge and expertise, and also maintaining punctuality and efficiency. Caring teachers build rapport with students in terms of “talking and laughing together, sharing common interest, enjoying shared activities” (p. 100). Affection increases as more time is spent with the students. Moreover, humour is seen as a pedagogical tool as it enhances rapport between the teacher and students and facilitates student learning (Garner, 2006; Lei, Cohen & Russler, 2010; Pollak & Freda, 1997).

Teachers who illustrate caring behaviour will contribute towards a child’s social well-being. Schaps and Solomon (1990) conducted a research on the effectiveness of the Child Development Project (CDP) that fostered the creation of a caring community in schools and classrooms. The Child Development Project was interested in the children working in groups so that it would enhance their prosocial development, their concern for others, interpersonal awareness, understanding and their ability to balance consideration of their own needs and the needs of others. The approach in the CDP classroom stressed two types of experience, one which was collaborative and the other, with adult guidance. Teachers played an important role in the adult guidance and they acted as advocates of values by pointing out the importance and relevance of helpfulness, fairness, concern,

respect for others and responsibility. Besides, “they help the students to think about and understand the importance of common values, rather than imposing values by virtue of their authority of power” (p. 39). From their findings, they found a greater sense of community in schools that adopted CDP. The students exhibited better prosocial behaviour and willingness to help others. This shows that the stable relationships with caring adults, in other words, teachers who are caring, can improve the students’ social well-being.

Besides, caring is not about giving warm hugs as stated by Goldstein and Lake (2000). In fact, Goldstein (1998) cautioned that if caring is perpetuated by smiles and hugs, then it is neither considered professional nor intelligent. Boundaries must be set, but at the same time, warm and trusting relationships should take place. Students will not be apprehensive if reprimanded by caring teachers. Noddings (2008) asserts that “if a climate of care and trust has been established, most youngsters will feel appropriately chastised by their teacher’s warning and obvious disappointment” (p. 168).

The quality of a school is dependent on the quality of teachers. A case study done by Morris and Morris (2002) shows that one of the factors that make a good school is caring, competent and committed teachers. Besides caring, teachers need to exhibit that they are competent in terms of pedagogical knowledge (Apple, 2001) and commitment in terms of assisting students with responsibility (Hawkey, 1997).

One of the caring teacher’s qualities is the relentless pursuit on students’ well-being. In other words, caring teachers do not give up on students’ bad behaviour. Dodds Urban (1999) strongly argues that one should not quit on difficult students, as her experience shows that students achieve much later in life in terms of career advancement no matter how challenging they were in school, with the support of a caring teacher.

Tate (2006) pointed out that good and excellent teachers can become caring teachers. Besides being experts in subject matter and in pedagogical knowledge, good

teachers are equally concerned about having a learning relationship that includes the heart, that has a feeling with the students. He concurs with Noddings (1984, 2003) who strongly views that 'I must' in terms of commitment with the students. The students' relationship with the teacher goes on even after the formative years in school. Excellent teachers not only assist the students to excel academically but are also concerned about their welfare and feel compassion for them. Noddings (1984) made it clear that she did not dismiss the importance of the reasoning and intellectual capabilities, but emphasised that one should recognise the influence of affective domain.

Thus, the studies above illustrated the role of teachers in displaying their care and the benefits that role brings about in the students' lives in and out of the classrooms. This study explores the teachers' comprehension of care and the ways the teachers display their care to the students. However, one must also take into account the cultural aspects of the care-givers and cared-for to know what constitute caring.

Caring in Multi-Cultural and Eastern Context

Caring teachers need to be aware of the presence of multi racial or multicultural students in the classroom. Caring for students of one particular race and disregarding others should not be constituted as caring. Elbaz (1992) asserted that teaching teachers in training to pay attention to differences in students that make up the attitudes, abilities, experiences and dispositions is vital, so that they will be able to treat the students' differences with justice and fairness. However, the culture and ethnic backgrounds of the students must not be overlooked. Gay (2002) stated that teachers should demonstrate culturally sensitive caring and build culturally responsive learning communities among the students. As Noddings (1984, 2003) puts it, caring requires time and continuity. Teachers should continually demonstrate caring regardless of the students' diverse ethnicity. Ladson-

Billings (1994, cited in Morris & Morris, 2002) stated that teachers must be able to connect with their students regardless of racial, ethnic, social and behavioural characteristics.

In different countries and cultures, the approaches to caring varies. Caring is perceived, shown and demonstrated differently in different cultural settings (Bajaj, 2009; Hofstede & McCrae, 2004; Wikberg & Eriksson, 2008). The Western educators focus more on the relational aspects just as how White students preferred their teachers to be respecting them, empathising as well as being receptive to their needs (Johnson, 2002; Noddings, 2005, Thayer-Bacon, 2003). On the other hand, Black educators demonstrate their care on Black students by improving their social background and encouraging them to enhance their academic achievement either in Western or African countries (Bajaj, 2009; Morris & Morris, 2002; Roberts, 2010). Moreover, advising students even when they do not seek it is part of care (Bajaj, 2009) which is certainly true in the Eastern culture. This may not be true in the West where educators give advice when students consult them.

In the Eastern context, caring is demonstrated differently although the gap on perceived caring is slowly being reduced due to globalisation. Kang (2006) commented on Noddings (1984, 2003) theory which emphasises more on how the one-caring should be attentive and empathic but less focused on understanding the cared-for. She asserted that in Korean culture, caring is built on the hierarchical ladder where the young ones pay respect to the elderly and play their roles and responsibilities according to Confucianism. This also holds true in the Malaysian culture where respect for the elders is a must and is considered as one of the virtues that the society holds up to regardless of their religious practice. Any derogatory remarks towards the elders are considered uncivilised and will be regarded not parented satisfactorily. The Malay culture in Malaysia strongly upholds the respect given to the parents or elders, and if the youngsters do not hold dear to this value, they will be scorned within their community (Metzger, 2007). In Asian cultures, obedience and social

rules are the norm (Van & Leung, 2006). Kang (2006) points out that in the West, individuals treat and respect each other equally although there is a difference in age. Here, the focus is on individualism. But in Asian countries including Malaysia, the focus is on collectivism. Chiam (1992) asserts that societal order in Malaysia needs to be maintained to reduce conflicts and sustain orderly relationships so that connectivity among the members of the society remains intact.

Another example worthy of mention where culture plays a role in displaying one's caring is a study done by Hue (2010) that showed how culture influenced the ways Hong Kong teachers gave guidance and disciplined their students. Chinese philosophy like Taoism was the main drive in influencing the teacher in executing guidance and discipline in the classroom. One of the key features of the study was the dual role of the teachers who had to discipline and punish the students, while, at the same time they had to nurture and facilitate their learning. Being hard on the students did not mean that there was no care for them. It just meant that the teachers cared for their students' overall well-being. In fact, students also preferred teachers to show some authority in disciplining. Barone (2004) reported that adolescents in Malaysia preferred disciplining, religious and fairness rules where parents, religion and teachers played significant roles in their lives compared to American adolescents.

Kang (2006) states that without understanding the person and the culture, the one-caring cannot play the role effectively. She gave an example where caning is an illegal form of punishment in U.S. whereas in some countries in Africa and Asia, it is still legal and considered as a form of care and a good way to discipline students and children. In Malaysia, caning is considered legal in the education fraternity where the principals have the authority to cane pupils in presence of other disciplinary committee members under strict guidelines set by the Ministry of Education (Chang, 2007). Teachers are not allowed

to cane pupils unless a black and white document is given to execute it. But that is seldom done. Although many affluent parents in Malaysia who have been exposed to the Western concept opposed to caning, there is still a relatively large number of traditional parents who prefer teachers and the schools to take charge of disciplining their children. It is viewed as one way of expressing the teachers' care towards students and it's called "love cane" (Kang, 2006).

In the eastern context, especially those who are embracing the Confucian Ethics, children should be filial to the elderly. Luo (2007) concurs with one of the Confucius disciplines that if children do not show gratitude of filial piety, then caring is meaningless. That explains the behaviour of students in Asian countries, including Malaysian students who listen attentively to their teachers as a sign of respect to the elderly. This is not in accordance to what Noddings (1984, 2003) believes that the cared-for should also play a part in sustaining caring relationships. Reciprocal behaviour from the students is less seen in Malaysian schools.

Moreover, as society is undergoing globalisation these days, looking at how culture affects one's style of teaching in a caring manner is not enough. In a multicultural or multiracial classroom, it is essential that teachers need to be adequately knowledgeable about the multiracial and cultural background of the students. Gay (2002) calls caring as a moral imperative and a social responsibility when it comes to the culturally diverse classroom. She firmly states that teachers need to understand that culturally responsive caring is action oriented that demonstrates high expectations and uses imaginative strategies to ensure the learning process among the students. Although Kang (2006) claimed that Noddings (1984) has focused less on the diverse background of the students or the cared for, her subsequent writings have shown that students from multicultural background need to be encouraged to engage in dialogues so that they are able to recognise

the strengths and weaknesses in each other (Bergman, 2004). The very same way, this study will provide information on how the teachers display caring and develop empathy among students of different cultural background as Moral Education is taken up by students of non-Muslim faith who are mainly of the Chinese and Indian origin with other minority races that embrace Christianity, Taoism, Hinduism, Buddhism and other religions and faiths. Schaps (2009) viewed that supportive and caring educators could bring students from diverse backgrounds to work together with a feeling of belonging to a community among them. This unity will foster a deeper understanding and enhances academic learning as well as other qualities such as positive relationships and concern for others.

Several researchers have identified that teachers' characteristics, their knowledge in subject matter as well as how they manage culturally-diverse students in the classrooms would eventually enhance the cultural caring, the relationship between teacher and student and the academic achievement of the students in the classroom (Brown, 2007; Nieto, 2009; Tartwijk, Brok, Veldman, & Wubbels, 2009). Weinstein, Tomlinson-Clarke, and Curran (2004) have commented that teachers' lack of cultural understanding could lead to difficulties of classroom management. They stressed that teachers need to attain a culturally responsive classroom management to cultivate positive learning and eliminate adversarial relationship between them and students. With that in mind, the attainment of academic pursuit would definitely be within the reach of the students.

Although the literature above demonstrates how culture directly or indirectly plays a prominent role in teachers' displaying caring to students, nevertheless all caring teachers face challenges in enacting their care towards their students.

Challengers Faced by Caring Teachers

Although studies on caring teachers show favourable results on students, nevertheless teachers face many challenges in displaying caring in schools and classrooms.

Caring teachers always feel the need to demonstrate concern for the students' overall well being but they are always challenged by the school environment which emphasised on content knowledge and academic results. Gomez, Allen, and Clinton (2004) presented a longitudinal case study on a pre-service teacher's practices of care in her teaching. They stated that academic content gained prominence in secondary school where caring received less focus. The researchers found that the school environment did not support the teachers in attending to the needs of students. The teacher also felt frustrated for not being able to help a disengaged student because of lack of support from another colleague. Negative role-modeling is prevalent in any staffroom (Nias, 1989). However, throughout her teaching, she realised that caring is a two-way relationship and there should be continuity despite the setbacks.

O'Connor (2008) did a study on three secondary school teachers' professional identities and emotional experiences, especially caring. The study explored how the teachers care for their students and the effect of care in their professional work, despite the influence of public policy that does not encourage the caring approach in schools. Her findings showed that the teachers viewed genuine caring as their individual attributes and that it brings meaning to the lives of the students, despite being undervalued by school administrators. The study showed that the support of policy makers is congruent in the decision the teacher makes about caring in the teaching and learning in the classrooms.

According to McCall (1989), teachers faced many dilemmas when they enact caring with their students since being authoritative style is still the norm. Another challenge they face is the curriculum that emphasised "academic development over emotional, social, and physical development" (p. 40). Teachers who value caring are considered as unambitious. In her findings, the teacher had demonstrated caring and her concern to her students was not only through her interactions with her students but also through the delivery of the

curriculum. The implication is that despite the dilemma that she had encountered, the caring nature did not dampen her passion to nurture caring in her students.

These struggles put up by caring teachers still indicate that academic excellence is the main priority in schools. Exam or test scores are still the yardstick that determines whether one is successful or not. However, Kohn (2004) states that no test is sufficiently valid or reliable that it can be treated as a marker for academic success. He asserts that quality of the schooling is essential in whether one is well educated or not. Besides knowledge, schools that demonstrate caring are vital in order to develop a well rounded person. This can only be achieved if all parties play their role. As Swick and Brown (1999) stated, “the caring ethic can only be achieved when all facets of the community are working together to bring about caring relations” (p. 200).

In addition to that, McCuaig (2007) made a remark on the role of caring especially in Health and Physical Education (HPE) through her lens as a Foucauldian researcher. In her judgement, she found that caring teachers were not supported by the school administrators and colleagues although there were calls to advocate caring within the school environment.

Moreover, Cooper (2010) criticised that the working environment faced by the teachers inhibited their capabilities as moral models to develop empathy among the students. Classes were often too large, that teachers felt they did not have enough time to spend with their students to foster caring relationships with them.

Noddings (2006) proposed that educational leaders should become caring teachers if schools are to churn out potential candidates who display desirable cognitive, affective and social traits. She affirmed that caring leaders who listened to, and motivated teachers and students will undoubtedly elevate critical thinking which should be the main aim of the education enterprise.

In addition, Goldstein and Freeman (2003) posed challenges faced by caring teachers in their relationships with their students. In their study of future teacher educators, the data gathered showed that pre-service teachers were disillusioned about the concept of caring, especially when it comes to parents' involvement in their children's lives. The future educators became adversarial toward the parents who neglected their roles as caretaker of the children. Based on their findings, it was recommended that in future teacher education programmes, the role model of educators should be considered profoundly important to the future teacher educators so that they can face challenges in a true sense.

Students' Perceptions on Caring Teachers

The above literature has discussed caring teachers in the classrooms, their care towards students in the multicultural context and challenges faced by them in executing care. The focus has been on teachers. However, the perceptions of students towards their teachers are also equally important as care cannot be seen in a single perspective or perceived by adults who are the care givers in the education fraternity. At the primary level, there has been literature on students' perceptions on caring teachers, but not many literature that feature the students' perceptions on caring teachers are available at the secondary level (Alder, 2002; Garza, 2009; Wentzel, 1997).

A study done by Hayes, Ryan, and Zeller (1994) on 208 ethnically diverse sixth grade students, from one urban and two suburban public schools, at the primary level, indicated that caring and love are basic necessities for growth and development. The students perceived their teachers as caring if they were concerned for their overall development; helped them with their academic work; have a sense of humour; were fair with the students; encouraged them by giving confidence and praises; listened to them and were able to manage the class well.

At the secondary level, Bosworth (1995) explored how students from two middle schools perceived caring as programmes or strategies that advocated caring values or behaviours were not being carried out in schools. In her study, although students perceived caring teachers as the ones who helped them with their school work, showed respect, were tolerant and encouraging, and had interpersonal relationships such as in helping out in personal problems and in giving guidance, she found that most interactions between the teacher and students were neutral from her observations. Some teachers were seen uncaring as teachers went about doing their routines without engaging with their students. However, Bosworth stated that understanding what adolescents see as a caring behaviour can facilitate communication between teachers and students. This can help teachers to model caring behaviour as stipulated by Noddings (1984, 2003) where students learn to be responsive when teachers show care.

Besides, Wentzel (1997) examined adolescents' perceptions on their caring teachers. She also stated that not many studies are on teacher characteristics and teacher student relationships in middle schools. In her research, students voiced out that they viewed their teacher as caring if the teachers supported their pursuit of social and academic effort. Five dimensions, that are, modeling, democratic communication styles, expectations for behaviour, rule setting and nurturance emerged from her study, which is closely related to effectively parenting styles and modeling caring attitudes. In Wentzel's (1998) subsequent report, she found that teachers played independent roles in young adolescents' lives. Teachers who showed concern for the students had the students interested in academic activities. Therefore, it affirmed the motivational significance of teacher-student relationships in the lives of young adolescents.

Pomeroy (1999) did a study on the excluded students' perceptions of their school experience that focused on the student-teacher relationships. She administered semi

structured interviews to gain insights from the student-teacher relationships. From her findings, she found that the profiles of a good teacher raised by the students are those who are able to form significant relationships with them. In other words, the teacher has a caring attitude and establishes a direct relation to the students' ability in learning. In fact, it was quoted that "a good teacher is one who understand the pupils" (p. 472).

Ferreira and Bosworth (2001) examined adolescents' perspectives on their caring teachers. They identified that students perceived their teachers as showing concern in terms of pedagogy as well as behaviours that involved a two-way relationship with the students through their participant observations and interviews.

Furthermore, Alder (2002) did her qualitative research on 15-year-old students to find out their perceptions on the care executed by their teachers. Their interpretation of care included the teachers communicating with them by talking and listening to them, helping them out in their school work, pressuring them to finish their assignments, informing parents and getting parents involved in controlling students' behaviour.

Caldwell and Sholtis (2008) also did a study on 15 year-old students from four different secondary schools. The students described certain characteristics of a caring teacher which included treating students with respect, believing in them, being patient and listening to them, assisting students to get the best grades which includes being fair and honest, being compassionate to students from diversified background, engaging students, having a sense of humour, sharing experiences and being highly energetic.

Tosolt (2009) did a survey on minority students and found that the students considered the teachers display caring behaviours in terms of Interpersonal Caring, Academic Caring and Fairness Caring. Interpersonal Caring includes giving compliments, hugging and greeting warmly whereas Academic Caring includes assisting students in their academic work and encouraging them to improve their skills. Fairness Caring constitutes as

giving fair treatment to all students. Tosolt (2010) also reported on students' perceptions on caring teacher behaviour based on race (White, Black and Hispanic) and gender. However, in this present study, the race and gender of the students are not taken into account.

Moreover, Ellerbrock and Kiefer (2010) did a qualitative study in which they conducted a focus group interview on nine 16-year-olds on how they interpreted care. It was found that students considered their teacher caring, if the teacher showed positive attitude such as understanding and implemented support programmes, showed them a strong sense of belongingness in the classroom as well as supporting their academic and life skills.

On the other hand, Garret, Bar, and Rothman (2009) examined 12 and 15-year-old students from ethnically diverse backgrounds on their perceptions on caring behaviours. Many of them cited that academic support, the teacher's personality, which included a sense of humour, taking a personal interest in the students and being fair to the students as important. This showed that differences in ethnicity did not have much effect on their views of caring. Many cited that academic support was important. In the very same way, Cothran, Kulinna, and Garrahy (2003) also reported that 182 middle and high school students viewed their teachers as caring in terms of communicating with them such as listening to them and having a sense of humour.

Similarly, Whitney, Leonard, Leonard, Camelio, and Camelio (2005) also did their research on 271 urban high school students and found that the students perceived their teachers as caring if they had a sense of humour by using words such as "funny" and "joke around with students" (p. 31). They had also mentioned patient, kind, and respectful traits in the teachers, besides uttering words such as "friendly but firm", "nice but strict" which is synonymous with discipline. Personal connection such as listening to students' problems was considered as a characteristic of a teacher who cared for them. Certo, Cauley, Moxley,

and Chafin (2008) also reported that 33 high school students interviewed cited teachers who listened to them, were helpful, encouraged and motivated them, and had a connection with them by communicating with them, as being caring.

In all the studies mentioned above, it can be said that many students in secondary schools perceived their teacher as caring in terms of assisting them in their academic pursuit and communicating with them in a meaningful way that included listening to them and having a sense of humour.

Empathy as a Basis for Caring

According to Hoffman (2003), there is an association between empathy and caring. He asserts that “the link between empathic distress and caring are direct and obvious”. (p. 225). His point of view indicates that caring is a natural elongated result of empathetic distress that shows great concern for others. Hoffman’s (2003) detailed explanation regarding care and empathy makes one understand that empathy is the basis for caring. Slote (2007) advocated that there is caring based in empathy. He acknowledges that Hoffman’s empathy plays a crucial role in the development of genuinely altruistic concern or caring for others. Hoffman’s theory of empathy shows that there is a connection with the development of prosocial behaviour in a child. Children with problematic behaviours will benefit from this because the development of empathy will reduce their hostility and aggressiveness. Empathy is an effective tool that encourages prosocial behaviour in students.

Students who are empathetic will understand the feelings of others. Empathy facilitates prosocial behavior and reduces aggressive behaviour (Miller & Eisenberg, 1988). The need for affective and social development is seen as important for the welfare of society (Kohn, 1991; Noddings, 1992, 2005). In the Malaysian context, society needs to be nurtured to function in tandem with the goal of our National Philosophy of Education.

Empathy needs to be developed before one can care for someone. Empathy is regarded as one aspect of the emotional intelligence that is considered important to display appropriate behaviour. Goleman (1995) stated that the failure to register another's feelings is a major deficit in emotional intelligence. He stresses that the root of caring stems from the capacity to care. More so, Donne (cited in Goleman, 1995) points out that there is a link between empathy and caring: empathy is to understand and feel another's pain and to feel another is to care. Goodman (2008) asserts that empathy is embedded in caring which triggers on emotion and subsequently leads to action where one feels for someone and acts upon it.

According to Cooper (2004), empathy is closely associated with moral development. Empathy develops when teachers show concern in students and generate reciprocal action. In 'care' theory, teachers who engage in conversations with students are likely to find a common understanding where the development of empathy is inevitable. In fact, Noddings (1984) showed that empathy is linked to caring when she describes caring as "stepping out of one's own personal frame of reference into the other's." (p. 24).

Luo (2007) acknowledges that empathy is highlighted in the Ethics of Care in what Noddings (1984, 2003) calls empathy as engrossment. She assessed that Noddings has considered empathy from a cognitive dimension that is an understanding of what others feel, but will not project oneself in other people's situation. This means taking the perspective of others is important. Besides, Luo (2007) noted that Confusion Ethics and Noddings' Ethics of Care emphasise the role of empathy in moral life. The only difference is that, in Confusion Ethics, it is conceivable that one puts himself or herself in the other person's shoes and feels what the other feels. This is when affective empathy takes place. This is synchronized in Hoffman's (2003) Theory of Empathy where this situation is known as perspective taking that is the fifth mode of empathic arousal. Although

perspective taking is a cognitive ability, Hoffman (2003) firmly believes that affective empathy and cognitive empathy are interrelated.

Therefore, empathy is considered an important trait to be instilled in students because, with empathy, inappropriate behaviour will slowly erode for the formation of a more civilised society.

Empathy Training in Schools

According to Feshbach (1997), the issue and strategy of empathy training have been reconnoitred in children, nurses and clinicians but less for teachers and the education fraternity. However, many of the child-training programmes related to empathy have concentrated on role-taking or perspective-taking skills. One of the earliest training in terms of perspective-taking skills was a study done by Chandler (1973). His study focused on delinquent boys. Role-taking skills were employed among the boys in the experimental group. They managed to demonstrate their ability to consider other people's perspectives and reduce their egocentrism. Hence, their aggressive behaviour was reduced. In another study by Ianotti (1978), he asserted that role-taking is an inevitable skill for empathy. He firmly believed that training in role-taking skills will help to facilitate empathic reactions in children. In his research, the two-aged group boys in the experimental group were given two training approaches that were the single perspective for the 6 year-old boys and role switching perspectives for the 9 year-old boys. The results showed that the training experiences improved their role-taking performances that would lead to better social behaviour.

Feshbach (1997) claimed that she and her colleagues had come up with the most comprehensive empathy training, involving 30 hours of training exercises and activities. She stated that in the empathy training programme, many activities were included, such as problem-solving games, story telling, group discussions, acting out words, phrases and

stories and role-play so that the children would be able to take on the perspective of another person. Her findings showed that children who participated in the Empathy Training Programme showed a positive social behaviour than those who did not participate. Feshbach (1983) asserted that this training of empathy should be incorporated into teacher training programmes as this would help in teaching the child to care.

In more recent studies, special programmes have been formulated to develop empathy among students in schools. Salmon (2003) presented a PEACE curriculum to prevent aggression in students. It is a non-profit organisation that saw empathy as a critical skill needed in the world of work and relationship building towards prosocial behaviour. Students experienced a minimum of one lesson in each area per week. They found that not only aggressive students needed empathy training, most students and adults need them as well.

Students learned compassion from the empathy component that stressed key steps developed from HEARS model. They were given lessons using the model that stressed eye contact, facial expressions, body posture and feelings. The students choose a feeling word and act out non-verbally so that the class can guess the word. Salmon found that schools that adopting the ART programme have shown improved academic, suspension from schools reduced by 90% and the school attendance improved by 70%.

In another empathy-training, REACH Beyond Tolerance (Hollingsworth, Didelot, & Smith, 2003) was a programme aimed at teaching children empathy, responsibility and tolerance so that they will be able to function effectively in a culturally diverse society. REACH stands for responsibility, empathy, attitude, cultural knowledge and assertions of beliefs. In explaining the empathy component in the REACH programme, they came up with some activities on how empathy could be instilled in the students such as discussing controversial stories, sharing stories, role-play, viewing videos, television programmes and

CD-ROM materials. According to Hollingsworth et al. (2003) the programme was beneficial to teachers and counselors as it helped the students to become good citizens who could make good choices in their lives. The programme may be beneficial, but the role of the teachers and counselors in its success is important.

Stetson, Hurley, and Miller (2003) analysed five affective education programmes where the teaching of empathy is embedded in the curriculum. All schools involved were at the elementary level. The empathy training in each programme was reviewed for effectiveness. They “looked for both cognitive and affective components because they defined empathy as the ability to recognise and consider others’ perspective along with ones own, while responding to similar emotion to the emotional state of the other person” (p. 132). In the curricula, they looked at four cognitive components of empathy from Selmon’s theory on social perspectives and three affective components of empathy from Hoffman’s theory. The five programmes were Bully Proofing Your School, I Can Problem Solve, PATHS, Positive Action and Second Step. In all the programmes, empathy was embedded through role-plays, short stories and discussions where students were taught to understand and recognise other people’s feelings and learn to respect different opinions of others. They also learnt to acknowledge verbal and nonverbal affective signals.

In their review, they found that these programmes had successfully reduced problem behaviours among students and improved their prosocial behaviour. They had also identified various teaching techniques that were useful to elicit empathy in the students. Stetson et al. (2003) concluded that empathy must be modeled towards them, and day to day interactions may be more important than the specifics of the curriculum. Here, in this present study, the teacher’s role is seen as important in order to develop empathy among the students.

Studies have also shown how caring teachers encourage empathy among students in particular subjects. Riddett-Moore (2009) demonstrated how an aesthetic engagement can encourage empathy and caring in the art classroom. She explained her own practices in her classroom and explored pedagogy styles on how aesthetic can be a philosophy of care. She divided her research into two parts where Part 1 outlined the ‘Living Compositions Exercises’ and Part 2 dealt with ‘Inquiring into Piazza’. ‘Living Compositions Exercises’ exposed students to the concepts of space, relationship and care and a discussion on how these experiences could encourage empathy through role-playing and reflective games. ‘Inquiry into Piazza’ encouraged students to enquire, criticise and engaged in dialogues to develop self formation through art.

She used her classroom observations, student artwork, student conversations and reflective journals to collect her data. Aesthetic experience stressed on relationships and it became a philosophy of relationship as it teaches one how to perceive and receive the other. This is in line with Noddings’ (1984) perception that “the receptivity characteristic of aesthetic engagement is very like the receptivity of caring” (p.22).

Through her research, two important elements were addressed: recognising relationship and modeling empathy. Riddett-Moore (2009) noted that the development of empathy and caring begun through the interaction between teacher and student and between students themselves. Phillips (2003) discussed how caring attitude of the teacher helps nurture empathy in the students. Therefore, the teacher who models caring is very important here. Riddett-Moore (2009) stressed that when “we teach students to slow down, look, feel, think and act, we are assisting them in developing a sensitivity that helps them to empathise and care” (p. 13). In her art lesson, the finished sculptures will be viewed and critiqued. The assessment helped the researcher to see if her students have developed empathy when they talked about their relationship with the sculpture they made.

To Phillips (2003), students learn to empathise through art work. The atmosphere of caring in the school changed the way she taught art to the students. She stated that any caring teacher has the capability to create meaningful experiences. According to her, teachers teach students on how to care about others as there is connection between the teacher and students. She nurtured empathy in her students through Nodding's modeling and dialogue concepts. It was found that other teachers also followed the modeling concept whereby genuine concern for the students was shown. This inevitably made the students modeled caring and helped them to learn empathy. This showed that caring is a reciprocal action (Noddings, 1984, 2003). According to Phillips (2003), caring is an essential element of empathy. But it should be the other way round. Empathy is an element of caring. Before one is able to care for others, empathy should emerge first. But the element of empathy can be developed and trained. Gerdes, Segal, Jackson, and Mullins (2011) advocated that empathy can be nurtured, developed and regulated with the right training.

Richardson, Tolson, Tse-Yang Huang, and Yi-Huan Lee (2009) sought to examine whether a social skills programme can develop social and emotional competencies in students. This study was targeted at students with behaviour problems and who lacked social skills with their peers. The empathy/caring skill was one of the elements in the social skills programme. Strategies used to teach the intended skills were story telling, relaxation, modeling, coaching, role-playing, cooperative learning, creative expression, behaviour rehearsal and transfer learning.

In this study, 21 teachers who were trained in social skills instructions taught the skills (3 times a week for 40 minutes in 16 weeks) to the selected 25 students from five school districts and the SSAS (The Social Skills & Attitude Scale) was administered for each student. Their findings showed that the students did develop positive social and emotional skills with their peers. They stressed that emotionally well-regulated children are

generally more positive and pro-social and are able to form and contribute to friendships with their peers. However, they did not state the role of teachers in implementing the programme. It can be argued that teachers play an important role here. Teachers who are able to model caring behaviour will effectively implement the program. If the teachers exhibit a lackadaisical attitude upon returning from their training programme, this programme would not be successful. Richardson et al. (2009) did stress that students show problem behaviours because skills are not modeled at home. Therefore, teachers need to model caring behaviour so that students' behaviour will be improved.

Verducci (2000) suggested the use of Method acting to develop empathy in students. She regarded empathy as emotional intelligence and argued that it is possible to make a child to empathise as stated in Noddings (1984) through training and exercises with dramatic characters. In Method acting, "the actor begins his or her work by discovering and making the inner, emotional and psychological life of a character" (p. 89). She stressed that dramatic empathy is similar to the caring practices of cognitive understanding, affective resonance and motivational shifting. She proposed that moral educators who are interested in cultivating empathy in students should consider this method. She discussed three skills where one of them requires an actor to have a cognitive understanding through textual and contextual analysis. The others are attunement to the behaviour of others and motivational shifts where they are similar to the Ethics of Care.

Katch (2003) helped to develop empathy in her students through group discussions and role-plays. Through these approaches, the students were instructed to perceive a situation from another person's perspective. From the children's discussions, she allowed them to explain their fears and feeling to one another and come up with the solutions to solve problems. While explaining opinions and feelings, the children were able to empathise and trust their friends' judgement and in the end, came to a compromise. The

teacher's role was to ask open-ended questions to elicit the children's feelings to have a better understanding of one another.

Besides, Cress and Holm (2000) advocated the use of realistic children's literature as one of the strategies to develop empathy in children. The teachers' role is important in developing social competence in young children. The human values projected in the stories allowed the discussion of empathy among children.

In a study carried out by Wang and Ku (2010), affective education which comprised empathy as one of the units was implemented to a group of 31 fifth graders in a primary school. In that 13-week study, story telling was the main teaching strategy as the teacher's anecdotes inspired the students. Furthermore, role-playing, watching movies and documentary films were activities done that were linked to the story-telling. It was gathered that students' emotions were stimulated and enhanced as they gave positive responses to the questions asked. In regulating students' emotions, it was found that the teacher's role is important to bring out the best in students.

According to Hammond (2006), empathy can be learned when class members listen to each other and respond sensitively to others' views before "opinions can be expressed and collaborative learning can begin" (p. 2). Hammond (2006) believed that communication plays a central role in empathy training where verbal interactions can bridge the gap. He stressed that children must be given opportunities to practice articulating their views and responding to the views of others in an appropriate way. One practical way of doing so is through role-plays where the children's social and personal development can be enhanced.

Thus, with these evidences, empathy training provides awareness and skills to cultivate empathy in children and youths. As said earlier, a teacher's role is important in

executing empathy training with success. This study would discover how a caring teacher develops empathy among adolescents.

Teacher as a Caring Agent in Developing Empathy Among Students

As discussed earlier, many studies on caring focused on academic achievements among students (Noblit, Rogers, & McCadden, 1995; Wentzel, 1998), student-teacher relationships (Cloninger, 2008; Goldstein, 1998; Luna & Medina, 1999; Wentzel, 1998) and perceptions of students on caring teachers (Bosworth, 1995; Hayes, Ryan, & Zeller, 1994; Wentzel, 1997). Rogers and Web (1991) and Noblit (1993) have conducted their studies on how teachers execute their caring ways in the classrooms, and eventually found that good and effective teaching result from caring teachers. However, none of these studies concentrated on developing empathy among students or, pointedly, empathy has not been explicitly stated.

Nevertheless, many studies on empathy and prosocial behaviour focus on correlational relationship between the two variables. However, there are studies that show how parents influence the development of empathy among children (Eisenberg & McNally, 1993; Valiente et al., 2004), but none touched on the role of teachers in developing empathy among students.

It is only researches done by Cooper (2004, 2010), Phillips (2003) and Riddett-Moore (2009) that illustrate how caring and empathy are interrelated in classrooms. Phillips (2003) and Riddett-Moore (2009) demonstrated Noddings' (1984) Ethics of Care in their instructions and showed how teachers who modeled caring ways developed empathy among students. They also noted that the interaction between the teacher and students (perceived as dialogue in Ethics of Care) contributed to the development of empathy. For Cooper (2004), care and empathy is almost similar as she agrees with Noddings (1984). She criticised the situation of the education system that hinders the teachers' show of care

towards the students. She acknowledged that there is an association between empathy and moral education and teachers who show empathetic concern are regarded as highly moral and are able to invoke the same feeling in the students. Her study shows that teachers' role as a caring model is very important so that the students have a higher self-esteem and behave well. However, her study did not focus on the development of empathy among students.

As stated earlier, many empathy training programmes have been carried out to develop empathy among young children and adolescents (Chandler, 1973; Feshbach, 1983; Hammond, 2006; Richardson et al., 2009; Salmon, 2003). But the role of a caring teacher is not explicitly stated here. Empathy training programmes cannot be carried out successfully without the help of effective teaching. Rogers and Webb (1991) advocated that caring teachers delivered effective teaching. As argued earlier, teachers who are able to model caring behaviour will effectively implement empathy training. In empathy training, various strategies are meted out to nurture empathy among students.

Therefore, considering those arguments above, this present study focuses on how a teacher as a caring agent develops empathy among students in the delivery of the Moral Education curriculum in Malaysia.

Summary

Overall, this chapter provided an insight on the importance of Ethics of Care and empathy in the students' development, especially in a holistic way, although other approaches were also embraced in imparting and inculcating values. Other than caring in different cultural settings which expounded that care should not be perceived in a narrow and conventional manner, the demanding task of caring teachers and the perceived notion of the caring teacher by the students were also viewed. The lack of research on caring teachers in developing empathy among students, as highlighted in this chapter, reveals a

need and urgency to carry out this study. For this study to be successful, a qualitative methodological approach is seen appropriate as a means to answer the questions raised in accordance to the framework and focus of the study. This is explained in Chapter 3.

CHAPTER 3

METHODOLOGY

Introduction

This chapter gives an account of the methodology chosen for this case study. The methodological steps taken are also related to the research questions. In this chapter, the research design, setting, the target population and instrumentation are discussed. In addition, descriptions of data collection method and data analysis procedures are presented.

The purpose of this study was to identify the understanding of the teacher on caring. It also aimed to explore the ways the teacher had displayed her caring towards her students and the strategies she had used in developing empathy among students. The students' accounts on whether the teacher was caring in the moral lessons were also investigated.

The Research Design

Given the range and structure that is appropriate to the research questions in this study, a case study approach is seen relevant and befitting to investigate the understanding of the teacher regarding care and empathy and the approaches undertaken to develop empathy among students.

Case study is considered one of the approaches in a qualitative study. According to Gay, Mills, and Airasian (2009), qualitative research is the “collection, analysis and interpretation of comprehensive narrative and visual (non-numerical) data to gain insights into a particular phenomenon of interest” (p. 7). They also stated that methods chosen in qualitative research are based on the purposes of the study. As qualitative research tend to focus on the understanding of particular context and the participants involved; hypothesis is not stated and tested (Gay et al., 2009).

According to Creswell (2008), qualitative research involves “views of participants, asks broad, general questions, collects data consisting largely of words (or text) from participants; describes and analyses these words for themes and conducts the inquiry in a subjective, biased manner” (p. 46). Therefore, it intends to have a deeper understanding of a central event.

Gay et al. (2009) reaffirmed that qualitative research explore into a setting to obtain a detailed understanding about the situation of things and how the participants in that setting view them. Moreover, Salkind (2009) defined qualitative research as exploring the process of human behaviour, using exploratory techniques such as interviews, surveys and case studies. Therefore, as one of the qualitative approaches, a case study was employed in this research. It explored the process of the teacher’s caring behaviour in the classroom, her interactions with the students and strategies she had adopted to develop empathy among the students.

A case study is a qualitative research approach to conducting research on a bounded system that involves an individual teacher, a classroom or a school (Creswell, 2008; Gay et al., 2009; Hesse-Biber & Leavy, 2011; Salkind, 2009; Stake, 2005). As stated by Verma and Mallick (1999), a case study does not employ a large sample and it usually involves a small group of people or individuals.

According to Creswell (2008), there are two types of case study. One is intrinsic case study where it highlights unusual case and the other is instrumental case that highlights a particular issue. In this case study, it can be considered an instrumental case study because it illuminates the understanding of a teacher on care and empathy and the approaches she adopts in developing empathy as a basis of caring in her students.

A case study is also a detailed study of an individual that includes intensive analysis and evolutionary description of an individual where it involves a collection of extensive

data (Hesse-Biber & Leavy, 2011; Verma & Mallick, 1999). Yin (2003) reaffirmed that a rationale for a single case is when it represents the critical case in testing a well-formulated theory and the case can be adopted to determine whether a theory's propositions are correct or whether some alteration need to be done to the theory.

However, instead of a case study, multiple-case studies were employed in this study. Multiple-case studies are a study of two or more subjects and settings which become an extended form of instrumental study (Bogdan & Biklen, 1998, Stake, 2005). According to Yin (2003), multiple-case designs, just like a single case design, work within the same methodological framework. Replication is done for multiple-case studies. Since this is not an unusual case, a critical case or revelatory case, multiple-case studies can be employed in this purpose. Case studies allow an investigator to gain authentic, holistic and meaningful understanding of the actual events in the classrooms. The very same way, in this study, the researcher examined the understanding of the teacher, based on the care and empathy theories, explored the ways the teacher displayed caring and the approaches the teacher used in developing empathy among the students. It also examined whether the students perceive the teacher as caring.

In these multiple-case studies, a qualitative research approach is seen relevant in answering the research questions. Creswell (2008) gave an understanding that qualitative research addresses research problems entailing a detailed understanding of a central phenomenon. He asserted that the research questions are generally broad and open-ended. Gay et al. (2009) stated that description narrative and visual data are collected to answer "what" and "how" questions.

Participants

The Teachers

In a qualitative research, purposeful sampling is adopted when a researcher intentionally selects individuals and sites to give detailed information (Creswell, 2008). In purposeful sampling, one gets to study information-rich cases where a great deal of issues can be learnt (Patton, 1990).

This study involved four selected teachers. The teachers were identified based on a criterion-based selection (Merriam, 2001, 2009), that is, the teachers chosen were considered as experts in their fields and they were teaching Moral Education as their main subject. Teachers are not only exemplars who are caring models but also ones who are able to disperse knowledge and competence to instill morality in the students (Clarken, 2009). Therefore, for the purpose of this study, it is assumed that Moral Education teachers are caring and knowledgeable. Hence, no specific *caring teacher* was identified for this study. The Moral Education teachers were chosen based on their willingness to participate. Nevertheless, the teachers who participated were experienced and considered as experts in the teaching of Moral Education. As Rogers and Webb (1991) conveyed, effective teaching emerged from caring teachers.

Four experienced teachers, two *Excellent Teachers* and two *non-Excellent* teachers who were teaching Moral Education were chosen for this study. All of them had at least five years of teaching experience. In the Malaysian Education System, teachers who showed competency in terms of professional skills, teaching and learning, curriculum management, non-academic activities, personality and personal development are appointed as *Excellent Teachers* by the Education Ministry. In other words, *Excellent Teachers* produced excellent results in the public examinations, possessed good personality and communication skills, continuously upgraded their professional skills and had sound

knowledge in their fields of expertise. The reason for not selecting all *Excellent Teachers* is that comparison could be made whether there is a difference in teaching approaches and also in the interaction processes between the two categories of teachers and their students. Another reason is that it will also provide rich and interesting information (Suseela, 2006).

Tan's (2001) research findings showed that students taught by experienced teachers recorded a little higher empathy score compared to students taught by new in-service teachers. The choice of four teachers for this study is based on McLaughlin's (1991) study that involved three student teachers in establishing caring relationships with students. In fact, other leading researchers have affirmed that no specific numbers of sampling are required in a qualitative study (Babbie, 2008; Cresswell, 2008; Gay et al., 2009; Stake, 2005). However, most examples given pertaining to sampling of case studies were confined to four participants or four cases (Cresswell, 2008; Stake, 2005) as it was found adequate for one to gather much information from four participants at one period of time, instead of additional samples, as resources, time and accessibility are of great importance so that one learns as much as possible in single or multiple-cases. Hence, the four teachers were considered sufficient for this study.

The list of experienced *Excellent Teachers* and *non-Excellent* teachers of Moral Education was sought from the Education Department of Selangor and the Head of Inspectorates in Selangor. The teachers were chosen based on the accessibility to the site and less time required for traveling. Participants were called up and appointments were made to visit their schools. Permission was sought from the gatekeeper of the schools, that were the principals. The purpose of the study and time frame needed to conduct this study were duly explained to the principals. With the principals' consent, the researcher was allowed to meet the teachers. A brief overview of the study was given to the teachers and

also the time frame needed to conduct the study. The teachers agreed to participate in this study.

In this study, the researcher adopted a 'homogenous sampling' (Suseela, 2006) for the selection of teachers as all the teachers have similar professional backgrounds. This allowed the researcher to understand and describe the teachers with similar characteristics, their teaching approaches, their relationship with students, activities and their constraints in relation to the teaching of Moral Education.

The chosen research participants were willing to give their co-operation and commitment after the researcher had relayed to them the purpose and focus of this study. They were also chosen based on their readiness to be observed, interviewed, videotaped during the teaching and learning processes in the classroom as well as to be audio-taped during their interviews and their relevant documents to be analysed from time to time, according to the needs of the study. This inevitably allowed the researcher to obtain full co-operation so that the data collected would portray the real situation for the purposes of this study.

The Students

The participants chosen in this study were the Form Four students in the chosen schools. In selecting the students to get their perception on whether the teacher is caring, the researcher resorted to purposive random sampling where five students from each school were purposively selected to give their views. The twenty students were chosen based on their willingness to talk and share their thoughts and feelings. One boy and four girls were from Bunga Raya Secondary School, two boys and three girls from Jalur Gemilang Secondary Schools, one boy and four girls from Twin Petronas Secondary School and two boys and three girls from Dahlia Secondary School were chosen. In Malaysian schools, the Form Four students are basically 16 years olds. They are considered to be in the upper

secondary category while during the year before (when they were in Form Three) they were in the lower secondary or middle school category. It is noted that the transition from elementary school to middle school and later to high school has a profound effect on the relationship between the teacher and students (Tirri, 2000; Wentzel, 1998). Studies have shown that adolescents usually are concerned about the way a teacher cares for them (Garret, Barr, & Rothman, 2009); hence, the choice of the Form Four students. The reason for obtaining the students' perceptions on their caring teachers was more to support the findings of this study since it was not the main focus of the study.

Research Sites

In order to research a problem, one needs to seek permission to gain access to a site to reach a particular person or more than one person (Creswell, 2008). According to Cohen, Manion, & Morrison (2008), access and acceptance to a particular site cannot just be a matter of right as investigators must demonstrate that they are worthy of the access and must fully satisfy the participants and their superiors to get their consent to be involved in the study.

Four schools were selected for this study. They were the Bunga Raya Secondary School, the Jalur Gemilang Secondary School, the Twin Petronas Secondary School and the Dahlia Secondary School. The schools were located in various districts in Selangor where the respective teachers were teaching. Visits to the schools were made earlier to seek permission from the principals to gain entry to the sites as well as the participants, the teachers.

Time Frame of the Study

Data were collected over a time frame of seven months (February 2011 – August 2011). In a qualitative research, data collection should be undertaken until saturation of data, which meant that no new data emerges from observations, interviews and other

related documents (Bogden & Biklen, 2007). In Malaysia, the Moral Education lessons are carried out twice a week, which is 40 minutes per period or 120 minutes per week. Only two teacher participants could be observed in a week while the other two teacher participants were seen the following week as their time tables overlapped and did undergo changes during the period of this study. In short, all the teachers were observed fortnightly as requested by the teacher participants. In these seven months of study, it was rather difficult to keep to the prepared schedule to observe the teachers as all of them were involved in other activities such as attending meetings, preparing students for district and state level competitions and Sports Day. However, all the teacher participants were accommodative and were willing to assist the researcher, towards the fulfillment of the needs of this study.

The Researcher as Instrument

In a qualitative study, the researcher acts as the primary instrument that collects data or gathers information (Creswell, 2009; Merriam, 2009; Mertens, 2010). This research needed the researcher to actively involve in fieldwork. Considerable time had to be spent at the site and this required a high degree of patience and willingness to obtain clues that would contribute greatly to the data collection (Creswell, 2009; Merriam, 2009).

At the first stage, the teachers, as participants, were purposefully chosen on the needed criteria. For this reason, the list of teachers who are teaching Moral Education from the Education Department of Selangor was obtained. The chosen teachers had a minimum of five years of teaching Moral Education and are experienced in this field. Approvals from the Educational Planning and Research Development Centre (EPRD) (Appendix A) as well from the Education Department of the state of Selangor (Appendix B) where the teachers were teaching, were obtained. The researcher then went to the research sites or the schools where the teachers were attached to. Approval must first be sought from the principals.

Once the principals had given their approval, the researcher was able to meet the teachers. The approval of the teachers was only obtained once the teachers agreed to be involved in this study out of their own will. Informed consent is necessary and acts as a protection document for the participants as they are informed of the risks and benefits of the study and withdrawal from the study could be done at any time (Boeije, 2010). Only after the informed consent forms were obtained from the teachers, this study could proceed (Appendix C).

The participants or the teachers were assured that any information derived from them will be kept private and confidential as this study required the researcher to obtain data through observations, interviews, journals and document analysis. As Stake (1995) put it, the burden on the host, which is the participant, should be acknowledged. Good ethical practices were followed such as guaranteeing privacy and anonymity as well as not deceiving the participants (Creswell, 2008).

Besides that, the role of the researcher was to build good rapport with the participants and also individuals that were related to the study so that information and co-operation could be obtained to understand a particular context and for the purpose of the study (Creswell, 2008; Merriam, 2009). With that, it would be easier to observe the process of teaching and learning in the classrooms. Interview with the students were also needed to obtain their perceptions on whether their teacher is caring. For this reason, the researcher needed to have a good rapport with the students so that they feel comfortable with the researcher. For the study to proceed without any hiccups, parental consent from the parents of the students was obtained to interview the students (Appendix D).

In keeping with the purpose of this study, the role as the non-participant observer was undertaken when the teaching and learning took place in the classroom so that the

teaching and learning process was not disrupted by the presence of the researcher. Merriam (2009) stated that “observation makes it possible to record behaviour as it is happening” (p. 119). Multiple observations were conducted over time to obtain the understanding of how the teacher showed her caring ways and developed empathy among the students (Creswell, 2008). Observations also provided some knowledge and specific incidents that could be used as a reason to conduct interviews (Merriam, 2009). Probing questions were also asked to derive information and gain more understanding regarding the teaching and learning process that could either be seen and unseen from the participants. This is necessary as certain behaviour, feelings and the manner the participants interpret their actions cannot be observed (Merriam, 2009; Stake, 1995).

Data Collection Method

In this study, the triangulation method was used to collect data. Triangulation is the use of multi-method approach to collect data of human behaviour (Cohen et al., 2008). In order to achieve validity and reliability, triangulation involves the use of multiple independent sources of data to establish the truth and accuracy of a claim (Sagor, 2000). According to Gay et al. (2009), trustworthiness and understanding are the key words to describe validity in qualitative research. They stated that qualitative research is context bound and cannot be generalised to other populations, therefore detailed explanation is needed so that others can see the situation for themselves. For that reason, one of the strategies for ensuring the validity of this research is the practice of triangulation. Triangulation is a “process of using multiple methods, data collection strategies and data sources to obtain a more complete picture of what is being studied and to cross-check information” (Gay et al., p. 377). These case studies adopted the triangulation data collection to elicit as much information as possible in order to answer the research questions. In this study, collecting data using more than one method would further

strengthen the validity of this research. The data for this study were collected through non-participant observations, interviews, documents related to teacher's instructions, teacher's journal and students' journals.

Non-participant classroom observations

According to Verma and Mallick (1999), non-participant observation is a “method of obtaining information in which the researcher observes and records activities but plays no part in them” (p. 129). They assert that the researcher sits in the classroom, as unobtrusively as possible, performs observations and documents them. Some time need to be spent in the classroom so that the students get accustomed to the presence of the researcher. Only when the researcher is considered ‘functionally invisible’, can the non-participant observation begin (Verma & Mallick, 1999). Tuckman (1994) points that looking and taking in as much as one can without influencing what that one is looking for is one of the critical aspects of observation.

In a qualitative research, observations usually consist of detailed notation of behaviours, events and the context surrounding the events and behaviours (Best & Kahn, 1998). They noted that “observations can be of the setting or physical environment, social interactions, physical activities, non-verbal communications, planned and unplanned activities and interactions and unobtrusive indicators” (p. 254). They also included that the observer should also be aware for nonoccurrences, for example, events that should have happened in the classroom, but, did not.

The observer may take various roles. The researcher who engages in classroom activities, or the teacher, who observes his or her own class during the process of teaching and learning, is considered as a participant observer, whereas, a researcher who sits unobtrusively at the back of the classroom without engaging in any activities is considered a non-participant observer (Best & Kahn, 1998; Salkind, 2009). A participant observer

usually participates in the events that are being studied, such as one who is teaching his or her own pupils (Wisker, 2008; Yin, 2003). In this study, the researcher was not the participant observer because she did not want to intrude in the teaching and learning process in the classroom. As a result, the role of non-participant observer had to be assumed. The researcher, as non-participant observer, observed from the back of the class what the participant was doing and saying (Wisker, 2008).

Yin (2003) has also pointed out the role of non-participant observer is less biased than that of a participant observer because a participant observer may have to be part and supporter of the group and too much time is needed to engage with the participants that he or she may not have sufficient time to take notes. Therefore, in this study, the role as non-participant observer was acquired to elicit information on the teacher's understanding as a caring model in the classroom and how she displayed caring and incorporated empathy during Moral lessons. Information was gathered on the social interactions between the teacher and her students and the planned and unplanned activities that were taking place in the classroom. The classroom observations also provided an opportunity for the researcher to probe the teacher in the interview session as this was necessary to gain more insights of the teacher's understanding of care, empathy, her approaches in teachings as well as her beliefs and values when instructing students in the classroom. Permissions were gained from the teachers to videotape their lessons. However, only one teacher allowed the researcher to video record her lessons, whereas the other three teachers did not. Among the three teachers who did not consent to video recording, only one teacher agreed to be audio taped. Her lessons were then audio taped as it provided some rich information. The facial expressions and movements of the teachers were observed and recorded manually.

Brown and Dowling (1998) stated that an observation-schedule can be used as a systematic approach to record observations. An observation-schedule "provides, firstly a

number of categories that the researcher uses to record their observations. Secondly, it includes a set of instructions describing the manner in which the schedule should be used. The categories relate directly to the phenomenon being investigated” (p. 49). The researcher followed the protocol guide (Appendix E) which included the description of the environment in the classroom and the implementation of the teaching and learning in the classroom to carry out the observations.

In recording observations, field notes are qualitative research materials or data that are gathered, recorded and compiled on the site that provide the description and understanding of the setting and participants (Gay et al., 2009; Patton, 1990, 2002). Gay et al. (2009) made it known that there are two basic types of information; one is the descriptive information about what the observer sees or hears on the location and the other is reflective information which contained the researcher’s personal reactions, thoughts and experiences during observations. In descriptive information, one should describe what actually happened and should not use abstract words to explain the teacher’s behaviour; rather, one should quote and describe his or her explanations (Best & Kahn, 1998). Reflective fieldnotes contain sentences that reflect one’s personal account of the situation that explains one’s feelings, ideas, impressions and prejudices (Best & Kahn, 1998). Field notes are recorded as much as possible during the observation and are later expanded as soon as possible after leaving the site in order to obtain clarity. The very same way, in this study, field notes were taken based on the observations on the teaching and learning process in the classroom. Descriptive and reflective information during observation of the teaching and learning processes in the classroom were recorded. Immediately after observations, the field notes were expanded to obtain a clear picture of the activities in the classroom. As an example, field notes were taken based on Agnes’s lessons on certain learning areas such as ‘Family’ and ‘Environment’. Descriptive information was recorded

during the teaching and learning process of Agnes's lessons, where care and empathy were directly or indirectly exhibited. Immediately, after every observation, field notes were written in a complete and precise manner to gather information on how caring was displayed and empathy was developed among the students. The same procedure applied to other teacher participants as well. The observations stopped only when the data were saturated at the sites which meant no new data emerged from subsequent observations. Thus, there were nine observations for Agnes and Kavita, while the other two, Bing and Saloma had ten observations each. Each observation lasted one hour twenty minutes.

Semi-Structured Interviews

Brown and Dowling (1998) explained that discussion with participants can give a clearer picture in the development of an understanding of how they make sense of the world. According to Best and Kahn (1998), interview is considered a research tool to gather information on the individual's experiences and knowledge and his or her opinions, beliefs and feelings. Interviews also give an opportunity to the researcher to obtain important data that cannot be obtained from observation alone, to understand reasons from a particular event and probe the participants' responses to examine their attitudes, interests, feelings and concerns and values (Gay et al., 2009). There are basically two approaches of interviews; unstructured interviews and structured interview. According to Wisker (2008), unstructured interviews are open-ended and more like a conversation but it can go off-point which is difficult to transcribe or analyse. Structured interviews have a set of questions with multiple-choice responses where it is more like a questionnaire. However, structured interviews cannot elicit feelings from the participants because the responses are guided by the closed questions (Wisker, 2008).

Gay et al. (2009) defined that semi-structured interviews are a combination of structured and unstructured interviews. Semi-structured interviews are able to address the

need for comparable responses where each interviewee can be asked the same questions but the conversation can be expanded between the interviewer and interviewee based on the need of the interview and the interviewer can vary the questions based on the need of the situation (Boeije, 2010; Lichtman, 2006; Wisker, 2008). The purpose of interviewing is not to get answers to the questions posed (Seidman, 2006) but to seek clarification of what is on the teacher's mind that cannot be observed. Therefore, semi-structured interviews were done in this research to gain a better understanding of the comprehension of the teacher, based on care and empathy. The interviews were also employed to elicit information on how the teacher displayed caring during Moral lessons as well as strategies and approaches the teacher used in developing empathy among the students. Probes and prompts were used in interviews to gain more information and clarification for a response given by the teacher. Probing is considered important because it is a follow-up question used to gain a deeper understanding of the teacher's response (Boeijie, 2010; Patton, 1990; Simons, 2009). The researcher used probes to clarify answers such as "What do you mean?" and "Could you explain that?" (Bogdan & Biklen, 1998). Permission was gained from the teachers to audio tape the interviews. An interview protocol was used to carry out the interview (Appendix F) which included rapport-building, and probing questions that were constructed after observations. Every teacher was interviewed for a duration of 30 minutes to an hour per session. The number of sessions varied from teacher to teacher depending on the information gained for the research questions. As an example, Bing was interviewed around seven times to gain information on her understanding on and her display of care, besides her approaches in developing empathy among her students.

Semi-structured interviews were also employed on the students to answer research question 3. Five students from each of the teacher's class were purposefully selected for this. In choosing sample size, it should be as large as possible in any quantitative research

(Babbie, 2008; Creswell, 2008; Gay et al., 2009). Gay et al. (2009) acknowledge that 10% to 20% of the population is common to be sampled. The population in any class is estimated about forty to fifty students. Therefore, a selection of five students in each of the schools was deemed appropriate for this study. Furthermore, in qualitative sampling, a small number of individuals should be involved as the research requires more in-depth data collection as compared to quantitative research (Gay et al., 2009). In order to obtain a desired depth of information, five students from each of the four different sites were considered a suitable number to take part in this study. Information on whether the students perceived the teacher as caring was elicited. Each student was interviewed between 15-20 minutes as all the interview sessions were carried out during school hours as students were involved in many co-curricular activities or were attending tuition after school hours. An interview protocol was used as a guide for the interview (Appendix G).

Analysis of Documents

Documents are highly important in every case study (Simons, 2009; Stake, 1995; Yin, 2003). Stake (1995) stated that “gathering data by studying documents follows the same line of thinking as observing or interviewing” (p. 68). Yin (2003) provided some insights on the importance of documents. First, he stated that the use of documents is to corroborate evidence from other sources. Second, specific details from documents can be provided to substantiate information from observations and interviews. Third, if the evidence from the documents is contradictory, then one should enquire further to know the details of the problem. Fourth, inferences can be made from the documents and the clues obtained may allow the researcher to form new questions to seek clarifications from the participants (Stake, 1995).

In this study, the Moral Education syllabus, Teachers’ Record Books and Minutes of Meetings are considered documents. The Moral Education syllabus was looked into to

see whether moral affective has been properly addressed in the syllabus. It was also to ascertain whether care and empathy has been identified as one of the moral affective components. The teachers' record books, as well as the minutes of the meetings were also examined thoroughly to see whether moral affection was given equal importance as content knowledge in developing the students' character. A document summary sheet was used to analyse the documents (Appendix H).

Teacher's journal

Journal writing, which is a form of written reflection, acts as an effective tool for critical reflection for teacher development (McMahon, 1997; Monet & Etkina, 2008). It provides opportunities to increase self-awareness and encourage critical thinking during a teaching process (Cole, Raffier, Rogan, & Schleicher, 1998). Gay et al. (2009) stated that daily journals recorded by teachers provide first hand information on the perceptions of the teachers and the happenings in their classrooms. A journal was given to each teacher in this study. After each classroom teaching, the teacher would reflect on her teaching as well as the process of teaching and learning by writing in the journal. The teacher was required to records her activities, strengths and weaknesses of the activities, thoughts and feelings when carrying out her teachings on her students. In order to enable the teachers to register this information, every teacher was given guidelines on ways of writing in the journal. Structured questions were given to the teachers to guide their reflections of their teachings. This data would enable the researcher to elicit important information regarding the teacher's instructions, feelings and thoughts in the classroom as shown in Appendix I.

The review of the journals was done from time to time. As Monet and Etkina (2008) noted, the journal will not only serve as a record of events, it will also become an aid for the participants to improve on their feelings.

Students' journals

According to Creswell (2009), the researcher may collect qualitative documents such as public documents and private documents which include minutes of meetings, official memos, letters, diaries and personal journals. Richards (1998, cited in Noor Fadhilah, 2008) stated that diaries and journals can be used as a research tool in understanding learning and teaching. First-hand accounts can be acquired from journals and investigate “issues not normally accessible through outside observation” (Bailey, 1990, p. 216). Journal entries can disclose the perspectives of learners of the teaching and learning process in the classroom which may not be accessible through the lens of the observer (Bailey & Ochsner, 1983).

Nor Fadhilah (2008) argued that there are many types of diaries or journals. The most common is a journal where entries are hand-written by the participants and later read by the researcher and feedback given to the participant (Bailey, 1990). Besides written entries in journals, dialogue journal is another form, where active conversation takes place between the researcher and the participants (Garmon, 2001). Another form of journal which is in line with the technology advancement is the on-line journal or diary (Hiemstra, 2001; Phipps, 2005).

In this study, journals were given to students to note down their thoughts and feelings based on the teaching and learning in the classroom. Questions were given to the students to guide them (Appendix J). Their entries were hand-written and later read by the researcher. Information from the journals was used to elicit information on whether the students perceived the teacher as caring. The journal was used to obtain a more “humane” perspective to the study (Noor Fadhilah, 2008).

Table 3.1 illustrates the data gathering process for this study.

Table 3.1

Triangulation Matrix for Research Questions

Research Questions	Data Source
1. What is the teacher's understanding as a caring agent in classroom?	a. Observations b. Semi-structured Interviews c. Teacher's journal
2. How does the teacher display caring during moral lessons?	a. Observations b. Semi-structured Interviews c. Documents and Records d. Teacher's journal
3. How does the teacher incorporate empathy as a basis for caring in her moral lessons?	a. Observations b. Semi-structured Interviews c. Documents and Records d. Teacher's journal
4. How do the students perceive the teacher as caring?	a. Semi-structured Interviews b. Students' journal

Data Analysis

According to Best & Kahn (1998), there are three steps involved in analysing the data collected in a qualitative study. The first is organising the data, the second is the description of the data and the third is the interpretation of the data. Gay et al. (2009) stated that “qualitative data analysis is based on induction: The researcher starts with a large set of

data representing many things and seeks to narrow them progressively into small and important groups of key data” (p. 449) such as categories and themes. In fact, Merriam (1998) stated that “data analysis is the process of making sense out of the data” and it ‘involves consolidating, reducing, and interpreting what people have said, what the researcher has seen and read” (p.178). Moreover, she affirmed that data collection and data analysis are activities that are done simultaneously in a qualitative research. Therefore, in this study, the researcher analysed the data every time the data was collected in the setting. Analysis of data was done after the first and subsequent observations. The same was done after the first interview and after the first document was picked up by the researcher.

Reid (1992, cited in Merriam, 1998) stated that data management involves three phases: data preparation, data identification and data manipulation. Typing field notes and transcribing interviews are known as data preparation. Data identification is dividing data into “analytical meaningful and easily locatable segments” (p.167). It is only in data manipulation that the segments are analysed, sorted, retrieved and arranged in categories. Data identification and data manipulation are also known as ‘code-and-retrieve’ where *coding* involves labels based on contents of passages and *retrieving* is presenting a purpose to record labeled passages (Richards & Richards, 1994).

Data Analysis of Observations, Interviews, Documents and Journals

Qualitative data are broken down through the process of clarifying which is known as coding and later the data will be categorised, based on concepts or ideas that emerged from the data (Creswell, 2008; Gay et al., 2009). Once the categories are formed, only then can themes be construed from there. Creswell (2008) stated that the “coding process is to make sense out of the text data, divide it into text segments, label the segments with codes, examine codes for overlap and redundancy and collapse these codes into broad themes” (p. 251). Early analysis of data is important because it helps one to think about the existing

data backward and forward, and gives rise to schemes for collecting new or better data (Miles & Huberman, 1994). Codes are tags or labels for assigning units of meaning to the description or information collected during a study and “usually are attached to “chunks” of varying size – words, phrases, sentences or whole paragraphs, connected to a specific setting” (p. 56) and “are used to retrieve and organize the chunks” (p. 57).

Hence, in this study, after observation, the researcher read and expanded the field notes (Appendix K). Transcriptions were done after audio taping the teaching and learning processes in the classroom. Audio taping of lessons was only done on two teachers, Bing and Kavita. Only Kavita consented to video taping. The video taping was necessary as it would elicit the non-verbal gestures of the teacher. The other two teachers, Agnes and Saloma did not consent their teachings to be audio or video recorded. All semi-structured interviews with the teachers were carried out in English. Interviews were audio recorded and transcribed verbatim (Appendix L). However, out of twenty students, ten students were interviewed in the Malay Language (Appendix M). The students’ perceptions of the teacher’s behaviour and teachings were translated into English (Appendix N). The other ten were interviewed in English. Analysis of relevant documents, the teachers’ journals and students’ journals were carried out to gain insights into the teacher’s thoughts, beliefs, feelings and understanding of the topics in the subject as well as the students’ thoughts, beliefs and feelings based on the teaching and learning in the classroom as well as the personality of the teacher.

The researcher then coded the expanded fieldnotes, interview transcriptions, and the written journals manually and later uploaded these documents into the NVivo 8 software. A further explanation of how the data was analysed is given below.

The Process of Data Analysis

First of all, observations that were done in schools were expanded immediately upon returning from the sites. This was to recollect as much data as possible as newly collected data would still be fresh in the memory. The same went for the interviews. All interviews were transcribed verbatim immediately after interview sessions with the participants. Written journals from the participants were collected from time to time (Appendix O). The researcher also met the students from time to time to check on their journals and to read through their thoughts and feelings (Appendix P).

The number of observations and interviews done on the participants is illustrated below in a table form. The number of journal entries, documents and memos are also illustrated (refer Table 3.2).

Table 3.2

Transcriptions of Research Participants

	Bing	Agnes	Kavita	Saloma
No. of Observations	10 (800 minutes)	9 (720 minutes)	9 (720 minutes)	10 (800 minutes)
No. of Interviews	7 (177 minutes)	5 (121 minutes)	6 (173 minutes)	5 (113 minutes)
No. of entry journals	11	11	9	10
Documents	10	11	11	15
Memo	5	8	6	6

After an observation was done at the site, field notes were expanded immediately. Before uploading into NVivo 8 software, folders in the software were initially created according to teacher participants as cases (Appendix Q1). Fieldnotes from Microsoft Word

were then uploaded into the NVivo software (Appendix Q2). Codings were done in the free nodes first (Appendix Q3). The transcribed verbatim narrations were also uploaded into the NVivo software and codings were created in free nodes (Appendix Q4). Coding is selecting certain words or phrases from the raw data and defining it to a particular theme (Bazeley, 2007). In this study, codes such as '*encourage students to use internet*', '*guide students for exams*', '*patience*', '*interaction with students*', '*memorise values and definitions*', '*advising students*', '*showing concern*', '*treat students fairly*' and '*role-play*' were coded in free nodes as the codes represented the teacher's caring ways and how she develops empathy among the students in the classroom setting. Transcripts from teachers' journals that were collected from time to time were also uploaded into the NVivo software and codings were created thereafter. Since it took six months to collect data, only free nodes were employed in NVivo during that period.

After the end of data collection, all free nodes were organised in categories which were labeled as tree nodes (Appendix Q7). Categories are concepts which represent phenomena (Strauss and Corbin, 1998). Once categories are identified, subcategories will be formed that will explain when, where, why and how a particular event has occurred. The researcher will read the texts or passages over and over again to find recurring issues and concepts so that concepts can be formed into categories. As Merriam (1998) puts it, categories and subcategories are formulated through constant comparative method of data analysis. Before the formation of tree nodes, there were 277 free nodes at the end of data collection. Some free nodes were similar to other nodes; therefore the similar nodes which referred to the same meaning were merged into one free node. Eventually, the reduction of free nodes resulted in 122 free nodes (Appendix Q5). From free nodes, patterns of association between nodes would become conspicuous (Bazeley, 2007). Therefore, free nodes that have similar associations or connecting ideas were clustered under tree nodes

which are also known as axial coding. At tree nodes, nodes were categorised as *Parent Node* and *Child Node*. *Parent Node* comes under general category which is situated at the top and *Child Node* comes under specific categories which are below Parent Node. For example, '*academic content knowledge*' was categorised as Parent Node and '*giving information*' and '*relating experience*' were categorised as Child Nodes. Under tree nodes, 65 nodes were identified.

Besides, memos were also created to reflect the researcher's thoughts and ideas during data collection. After observations, any thoughts or reflections regarding the teacher's teachings were noted down as memos. Memos were in-depth thoughts about an event after leaving the site (Corbin & Strauss, 2008). Miles and Huberman (1994) explained that memoing is tying "different pieces of data into recognizable cluster" (p. 71) to link it to a general concept. Strauss and Corbin (1998) interpreted memos as "the researcher's record of analysis, thoughts, interpretations, questions and directions for further data collection" (p. 110) which is known as microanalysis of data. Memos were written to reflect the researcher's thoughts about the teacher's understanding of care, and how she displayed caring in the classroom to gain greater understanding of the data. Procedures of comparative analysis were applied here, when the researcher asked questions and comprehend the meanings of the words used by the participants (Strauss & Corbin, 1998). Here, it means that when the fieldnotes and transcriptions were given codes, the researcher compared all the texts which have been coded in the same way. The memos were then uploaded into the Nvivo 8 software which were linked to particular sources such as observations or interviews. In this study, memos were done mostly after observations.

From tree nodes, another layer of analysis was done. A clear logical connection or pattern was identified between the nodes. Two nodes, which seemed to be linked to one another, were merged into one node. For example, the node '*enquiring*' was related to the

node '*two-way communication*' as it showed the teacher who enquired about a student's well being was also communicating with the student. From 65 nodes, these were reduced to 21 nodes, with six themes emerging from there (Appendix Q8). The themes were Action-Based Caring, Role-Modelling, Nurturance, Engaging Students, Pedagogical Caring and Developing Empathy.

To confirm the emerging patterns, matrix coding query was employed in the NVivo 8 software. For cross-case analysis, variables and cases would be displayed in matrix form to look for recurrent patterns (Miles & Huberman, 1994). In this study, the researcher analysed data of each case and then proceeded to cross-case analysis to "build a general explanation that fits each of the individual cases, even though the cases will vary in their details" (Yin, 1994, p. 112). The reason for cross-case analysis is to derive a deeper understanding and explanation of the cases to obtain recurrent patterns to fit into themes (Miles & Huberman, 1994). Therefore, in this study, for every theme, matrix coding query was employed for every case or every teacher. For example, under the theme 'Modelling', four matrix coding queries were done (one per teacher) to look for similar patterns. Under matrix coding query, Bing was identified as a case as all the observations, interviews, journals and documents were put under 'row'. Then variables such '*concern for students*', '*patience*', '*praise students*', '*listen to students*' and '*empathise with students*' were put under 'columns'. The matrix table emerged where one could see the patterns (Appendix Q9, 10 and 11). From the layout of the matrixes, the researcher was able to link categories and elaborate the findings in Chapter Four.

However, analysis on the students' perceptions on their teachers was carried out in the following way: All interviews were transcribed verbatim. The students' journal entries and interview transcripts were uploaded in the NVivo software. All transcriptions and journal entries were coded in free nodes. Codes such as '*humour*', '*helpful*', '*assisting in*

studies', *'patient*', *'understanding students*' and *'advising students*' were coded as they represented the students' perceptions on their teacher. However, the analysis only stopped at free nodes as only 35 free nodes were created. From free nodes, based on the sources and references in the software, it was apparent that *'assisting students in studies*', *'patience*', *'advising students*', *'sense of humour*', *'concern for students' well being*', *'helpful*' and *'understanding students*' were the most referred by the students in their interviews and journal entries. These codes represented the teachers' characteristics in displaying their caring ways to the students. The free nodes were not analysed further into axial coding and selective coding as the free nodes were minimal as this study focused more on the teachers. The analysis on the students' perceptions was just to support the findings on the teachers as caring individuals.

Preliminary Study (Pilot Case Study)

Yin (2003) stated that pilot study helps refine one's data collection in terms of content and procedures. It helps to seek clarification for the research design. According to Janesick (1994), a short time allotted for observations, pre-interview with participants and review of documents can assist one in a number of ways. First, it helps the researcher to focus on specific areas which may not be vivid previously. Second, preliminary interviews help the researcher to improve and reconstruct certain questions which may not be considered appropriate earlier. Third, it also allows rapport to develop between the researcher and participants so that effective communication can take place (Lichtman, 2006). Fourth, document review can lend some insights that may not be apparent previously. Janesick (1994) pointed out that simply observing and interviewing do not confirm the characteristics of qualitative research because a qualitative researcher should also interpret the beliefs and the perspectives underlying participants' behaviour.

Therefore in this study, a preliminary study was done to address this issue. This study was carried out over two months in a school in Petaling Jaya district. A written permission from the principal of the school was vital before getting the consent from the participant. Written permission to the main gatekeeper in the setting to seek an appointment after a telephone call could save a lot of time (Simons, 2009). However, meeting the school principal through an appointment was the preferred choice for the researcher, as the school was easily accessible. An identification letter from the faculty was forwarded for the approval of the principal.

The next step was meeting with the participant. In order to establish a good rapport, the purpose, objectives, benefits and risks of the study were outlined to the participant. An open relationship with participants is important so that they feel the study is beneficial to them (Simons, 2009). An informed consent was drawn up to get the full participation and co-operation.

During the first observation carried out in a classroom, the teaching and learning in the classroom was audio-recorded and at the same time field notes were taken. Audio-recording has a number of advantages; it ensures accuracy of reportage and data can be compared to the data obtained from field notes (Simons, 2009). With the help of an audio recorder, the researcher was able to concentrate on other aspects such as facial expressions and body language of the participant and her students.

On the first day of observation, note-taking was done as much as possible regarding the physical arrangement of the class, the atmosphere, the students' movements, teacher's instructions and the learning and teaching process in the classroom. Field notes were expanded immediately after the lesson. Observing can allow one to gain a comprehensive picture of the site that cannot be obtained solely by interviewing (Simons, 2009).

Transcribing this audio-recorded lesson took four hours. The transcript was analysed so that the first interview could be carried out to seek clarification on any unclear data.

The first observation could be overwhelming because it involved tremendous energy. Patton (2002) stated that preparation for fieldwork has mental, physical, intellectual and psychological dimensions because one has to prepare the mind on how to concentrate and see things through a scientific observer's eyes. However, the research topic provided the focus on what to look for. When writing down fieldnotes, any prior knowledge and pre-informed judgements should be avoided. As in this case, the researcher had to describe as closely as possible what happened, and had to note conversations, incidents and dialogues and included details that enhanced thick description (Simons, 2009). Subsequent observations became easier with research questions in the background and irrelevant particulars were avoided.

Semi-structured interview was carried out after the initial observation. The interview was audio recorded to preserve the words of the participant and the original data were maintained (Seidman, 2006; Simons, 2009). The interview allowed the researcher to test certain questions, and at the same time, solidify rapport and build an effective communication mode with the participant (Janesick, 1994). Certain questions were reconstructed and modified so that the participant was able to comprehend the questions asked and articulate her thoughts in a clear and precise manner. The Interview Protocol was also modified after a few interview sessions that had taken place so that the aim to elicit information from the participant to answer the research questions in this study was achieved.

Validity and Reliability of this Study

Besides triangulation, member checks and peer examination were also employed to further strengthen the validity and reliability of this study. Member check is a method where the researcher shows the data collected and interpretation made back to the people from where they were derived and asks them whether the results is seen convincing (Gay et al., 2009; Merriam, 1998). Peer examination or peer debriefing is asking a colleague or a critical friend to comment on the findings (Gay et al., 2009; Merriam, 1998). The researcher in this study showed the data collected to the teacher that the researcher has observed to gain the teacher's approval (Appendix R). Time was given to all teacher participants to look through the transcriptions and field notes.

Furthermore, two colleagues were asked to comment and reflect the categories formed based on the observations, interviews and journals. One colleague was from the Curriculum Development Division in Moral Education, Ministry of Education and the other colleague was a trained educator in Moral Education. They were chosen based on their expertise and experienced in teaching Moral Education for more than 10 years and sound knowledge in qualitative research. They have verified the codes done in accordance to the descriptions so that appropriate themes or categories could be formed later (Appendix S).

Moreover, a lecturer who was a trained specialist in NVivo and who also conducts NVivo training programmes was consulted. Prior to that, an Nvivo workshop was conducted on 15 May 2011 and the researcher attended. The specialist had a look at the tree nodes, which included the created 'parent nodes' and 'child nodes' and agreed to the codes done by the researcher. She also specified that 'matrix coding query' should be applied to observe emerging patterns among the four teacher participants. This was done by the researcher.

A pilot study or preliminary study was also done to check the suitability of the observation and interview protocols. Questions were modified so that questions given would enable the participants to comprehend better and articulate their thoughts in a careful and meticulous manner that would provide answers towards the direction of this study.

Besides, the observations were carried out for not less than six months at the research sites. Long-term observation was applied in this study. This technique was to allow the researcher to obtain as much data as possible and to provide ample scope for a detailed description of the phenomena. Prolonged time at the research sites can enhance credibility and the findings would be more accurate when the researcher has more experience with the participants in their authentic setting (Creswell, 2009; Merriam, 1998).

To enhance external validity, thick description has been employed in this study. Prolonged engagement at the sites provided adequate descriptions so that readers would get the actual picture and compare their situations to the research situation (Merriam, 1998). Hence, the findings of this study can be transferred.

In order to enhance reliability of the data, audit trail has been employed in collecting data through observations, interviews and document analysis. The audit trail enabled the researcher to describe in detail how the data were collected from the beginning till the end of the study (Merriam, 2009). This included the detailed description of the selection of participants, the context of the study, data collection method, the forming of the codes and categories throughout the duration of this study. Besides, memos were written to help construct this trail (Appendix T).

Ethics Employed in This Qualitative Study

In every research, gaining permission from participants, before involving them either in observations or in interviews, has always been an issue of focus. According to Merriam (1998), the ethical manner in carrying out a qualitative research lies with the

individual investigator. Therefore, before carrying out this study, a few ethical issues which could be likened to code of practice have been addressed.

First, the principals of the schools, the State Education Department and EPRD (Educational Planning and Research Development) have been consulted and relevant letters have been given out. It was not a problem consulting them and they granted the approval to carry out the study.

Secondly, once the principals had given their permission, the teachers or participants of the study were consulted to seek their permission to be involved in this study. A detailed explanation was given to the teachers regarding the study before they agreed to take part in it. For recording purposes (observations and interviews) permission was obtained from the participants. If the participants declined, then note-taking was carried out. In this study, only two teachers agreed for their lessons to be audio taped. Of the two, only one consented to be video taped. The other two teachers declined, therefore the researcher resorted to note-taking.

A month after the study was carried out, five students from every school were purposively chosen to take part in this study. The teachers were first consulted before the students were chosen. The teachers also assisted the researcher in selecting students who could give their cooperation and would be willing to take part in this study. Once the five students in every school had been identified, an explanatory letter and a consent form were given to them to seek permission from their parents. No problems were accounted from two schools, the Jalur Gemilang Secondary School and the Dahlia Secondary School. However, one student from Bunga Raya Secondary School could not obtain consent from his parents as they felt it was burdening him. Then, another student volunteered. After a week, it became evident that his parents too refused to allow him to participate. After much persuasion, one girl volunteered to take part in this study. The same went to the Twin

Petronas Secondary School. All four students, except one student, were given consent by their parents to take part in this study. After discussion with the students, no students were willing to take part in this study except for a girl who agreed to get her parents' consent to participate in this study. It took a month for her to get the permission of her parents. All students were given a journal to write about their opinions and feelings regarding the teaching and learning process in the classroom. They were also given a sample of journal writing to familiarise themselves with the style of journal writing. All students were also told that towards the end of the study, they would be interviewed once. All agreed.

Thirdly, as Mohd Sofi Ali (2008) put it, “actors are allowed to challenge the researcher’s accounts of the ground of fairness, relevance and accuracy” (p. 45). In this study, all expanded fieldnotes and transcriptions of interviews were given to the participants to examine and make necessary amendments. The expanded fieldnotes and transcriptions were given to the participants to examine in two weeks after the observation or interview was carried out. There were no amendments.

Fourthly, all the names of the participants remained anonymous and the researcher has assured confidentiality on all information given by the participants. The identities of the participants, the names and location of the schools have remained anonymous. The participants were given pseudonyms to protect their interests as confidentiality was maintained as promised. Mohd Sofi Ali (2008) had emphasised that confidentiality and privacy are elements of trust between the researcher and the researched.

Lastly, the teachers or participants of the study had given their formal consent and their willingness to participate in this study from the beginning. In line with the ethics of research, they were fully aware that they could withdraw and pull out of it at any time during the duration of the study, if they wished.

Summary

Overall, this methodological approach which is in the qualitative form, seeks to comprehend the understanding and execution of teachers' caring attitude towards the students in the classroom. The suitability of this method also strives to discover the teaching strategies adopted by the teachers to develop empathy among the students as well as to examine the perceptions of students on their teachers, whether they were seen as caring towards them. As the discussion of this chapter included the three levels, namely, the research design, the data collection method and the data analysis, the findings of the study which highlight six main themes such as Action-Based Caring, Role-Modelling, Nurturance, Engaging with Students, Pedagogical Caring, and Developing Empathy are discussed and presented in Chapter Four.

CHAPTER 4

FINDINGS

Introduction

In this chapter and subsequent chapters, findings were discussed based on the teacher as a caring agent in developing empathy among students in Moral Education. The discussion starts with the description of the research sites and the profile of four teacher participants. After that, the discussion concentrates on the understanding of the teacher as a caring agent in the classroom, how she displays caring to her students and approaches she adopts in developing empathy among students in her moral lessons. The perceptions of the students, on whether they find their teacher caring or not, is discussed thereafter.

Research Sites and Participants

Four teachers participated in this study and they were Agnes, Bing, Kavita and Saloma. Each of them was teaching Moral Education to Form Four students in four different schools in the state of Selangor. Agnes was teaching in Bunga Raya Secondary School whereas Bing was teaching in Jalur Gemilang Secondary School. Kavita was teaching in Twin Petronas Secondary School and Saloma was teaching in Dahlia Secondary School. All these schools are situated in the state of Selangor in Malaysia. Brief descriptions of the research sites are given and the description of each teacher participant is presented. A brief profile of these teachers is presented in table 4.1.

Table 4.1

Profile of Teacher Participants

Name of Teachers	Schools	Option	Graduated	Sex
Agnes	Bunga Raya Secondary School	Geography	University	Female
Bing	Jalur Gemilang Secondary School	TESL (Teaching of English as a Second Language)	University	Female
Kavita	Twin Petronas Secondary School	Malay Language	University	Female
Saloma	Dahlia Secondary School	TESL	University	Female

Bunga Raya Secondary School

This school was considered an urban school in one of the districts in Selangor. The school was situated in a housing area, where many average, and above average income families were residing. The neighbourhood was peaceful and as one entered the school, one would feel the tranquility. Many students were from well to do families and the school was renowned for its good performance in public examinations. There were about 1241 students enrolled in this school and a total of about 738 students studied Moral Education. There were a total of 147 students taking up Moral Education in Form Four. The teaching staff comprised 81 teachers, and nine teachers were teaching Moral Education in Forms Four and Five. Agnes was one of those teaching Moral Education in Form Four. However, the number of teachers teaching Moral Education in the lower forms could not be ascertained

as teachers were often replaced by other teachers since Moral Education is not an examination subject in the lower forms.

As one went into the school, the guard house could be seen situated on the left side of the school entrance. After the guard house was the school hall, followed by the canteen. The field was on the right side of the school. There were three blocks of three-storey buildings. The canteen was situated next to the administration block, which was the main three-storey block which consisted of classrooms and an examination room where teachers prepared examination questions, and important examination information on exam classes were handled by the exam secretaries. Between the main block and the other block, one could note a beautiful man-made gazebo with white pebbles and terracotta tiles with a long fish pond at the back. Behind the main block was another three-storey building. Beside the block, beautiful trees and plants gave a serene ambience, including three gazebos built there for the students. At the side of the third block, a man-made pond was built with potted plants surrounding it. There were also two mini fitness gyms which resembled an outdoor mini gym for the students.

There were four or five classrooms in every floor of the block. Since Moral Education was taken up by students of non-Muslim faith, students from three classes would combine into one class whereas Muslim students had their religious lessons in a different combined class.

Agnes

Agnes was 47 years old and was born in Pahang, Malaysia. Eldest in her Family, she had a brother and a sister. She was married with two children. After marriage, she followed her husband to Selangor and had been in this school since 1994. Her daughter and her son were still in school. Her eldest daughter was fifteen years old and her son was ten.

Agnes had been teaching Moral Education for the past 13 years. She graduated from one of the public universities in 1988 as a Geography graduate. After that, she took up a Diploma in Teaching and did double major in Geography and Commerce. In 1994, she was posted to the present school and started teaching Moral Education in 1998.

Agnes started teaching Moral Education in her present school when Geography was no longer a compulsory subject in the upper forms. Furthermore, there was a lack of interest among teachers to teach Moral Education in that school, so Agnes took the task to teach this subject.

At first, Agnes did not enjoy teaching this subject, but after the syllabus was revised in 2003, she started to enjoy teaching this subject, as she likened it to general knowledge where she could relate a lot of issues to the students. Agnes explained a lot pertaining to a certain issue as she believed that her students do not read. However, her explanation to her students was always through her experiences and she received a lot of feedback from the students. She recalled, “I find it very interesting to teach this subject, it’s like general knowledge you know, not only to me, also to my students. I find it very interesting (high pitch) but I really have to tell them a lot. A lot of things, because they don’t read, the main thing is they don’t read, so a lot of discussion need to be done. They listen and I get a lot of feedback, interesting” (Agnes/Interview 1/1/3/2011, 40-44).

She also believed that Moral Education can help to mould a child. She was certain that the values that she put forth in the class would ensure the students to think and put to practice such values within the circle of their families and friends. However, she disliked the perception of her students, that “Moral Education is only a basic subject” (Agnes/Interview 1/1/3/2011, 58-59) and they were “forced” to take up the subject. In other words, Moral Education is not an important subject to the students.

Agnes also felt the time constraint is a major factor in instilling values in the students. She maintained that she could not do much as passing the exam was always the priority. She firmly stated, "...really that one you cannot do much because most of the time we teach them how to pass the exam. We instill inside them the moral values we thought that they learn but towards the end we also want them to pass the exam." (Agnes/Interview 1/1/3/2011, 66-68).

Besides teaching Moral Education in this school, she also taught Geography, but only in one class, in the lower form. Agnes was also the examination secretary for SPM and the secretary of Standard Quality Education Malaysia. She was also the advisor for Interact Club and Wushu Club in her school.

Agnes was of medium height and medium built. She was always neatly dressed in school and had a slim figure with her wavy short hair. Her usual attire consisted of pretty knee-length skirts and blouses. Her mannerism with others, especially with other teaching staff as well as students, was always polite. Since she portrayed such an outlook, she always emphasised on students' attire and their manners as well.

Agnes was a strict person, but soft spoken. She always likened her class as "one way traffic" as she always had to do the talking, all the time. Students seldom responded to her as they would only listen to her stories and advice without saying a word. Besides, when she taught, she commanded hundred percent attention from her students as any unnecessary movements would make the lesson disrupted as she stopped her lessons to reprimand the students.

Speaking of the Moral Education Syllabus, Agnes thought that the syllabus should take into account the students' character as well. She felt that students should be assessed through practical work such as helping others, doing household chores like sweeping and mopping and cleaning up toilets as these activities would help shape their character. She

maintained that although the present syllabus has the practical coursework where the students must do charity work, many of them would do for the sake of getting marks. She said, “everything is towards passing the exam, hundred percent; so it’s not like character building, even the practical coursework also I see the students just do for the sake of doing” (Agnes/Interview 1/1/3/2011/100-102).

Agnes was concerned about how her students answered the structured and essay questions in Moral Education. Since the Malaysian Certificate Examination for Moral Education consists of structured and essay questions, making sure the students pass the exams was always on her mind. In all her lessons, she would always tell them to memorise values and definitions, give them exercises on structured and essay questions and assist the students individually or in groups on the proper ways of answering the questions.

Since Moral Education was not Agnes’s main option, she only attended one course on the revised syllabus in 2003. After that, she did not attend any courses but only attended meetings at the district level. Those meetings were aimed at improving students’ performance in answering exam questions. Agnes stated that, “we are more on to the academic, whatever it is, it is more to academic, all the techniques of answering questions, we are more into that. Towards the end, it is that” (Agnes/Informal Interview 1/ 26/4/2011, 108-109).

Jalur Gemilang Secondary School

This school was also situated in one of the housing areas in one of the districts in Selangor. It was also considered an urban school. However, its neighbourhood was not too quiet, as the housing area was situated beside a highway. Many families residing in this area were from the middle income and lower income groups.

As one drove through the main entrance of the school, the guard house was situated on the left side of the entrance. After the main entrance was the spacious car park and the

canteen was situated on the left side of the car park. A double storey block was on the right side of the car park. After the car park were three blocks of four-storey buildings. Behind the three blocks was a science lab building. The school field was situated on the right side of the school, after the double-storey building. A school hall, a building by itself was situated on the extreme right, somewhere behind the double-storey building and also next to the school field.

The school started its operations in 1996 and could be considered as a relatively new school. It is considered a category A school because of its high enrollment and a high number of teachers. At the time of this study, it had 1575 students and 113 teachers. The school had two sessions, one in the morning and the other in the afternoon. The morning session consisted of Forms Three to Forms Fives whereas the afternoon session comprised the Remove classes to Forms Two. There were about seven to eight classes in the lower forms and ten to eleven classes in the upper forms. In the upper forms, every class consisted of about 27 to 35 students compared to the lower forms that had about 36 to 42 students each.

Multi-ethnic students were enrolled in this school such as Malays, Chinese and Indians. Many of them came from the nearby neighbourhoods, and from low income families. The nearby neighbourhoods were densely populated and since this school was the nearest school, it became their preferred choice. Since there was sizeable number of non-Muslim students in this school, Moral Education became an important subject to mould the students. About 591 non-Muslim students were taking up Moral Education. 114 non-Muslim students were in Form Four. Ten teachers, including Bing, were involved in the teaching of Moral Education from Forms One to Five. Four teachers were teaching Moral Education in the afternoon session (Forms One and Two) whereas six teachers were teaching Moral Education in the morning session (Forms Three, Four and Five).

Bing

Bing was the eldest in her family. She was born in 1968 in a family of five. She got married in 1991 and has three children, two sons and a daughter. Her children were still studying.

She had taught Moral Education since 1990. Bing obtained her Bachelor's Degree in TESL in 1998. Moral Education was her second method when pursuing her first degree. She started teaching in this school since 1998. Besides teaching English, she became the Head of Moral Department in her present school since 2001. She also obtained a Master's degree in Instructional Technology in 2009 which explained her expertise in using technological devices in the classroom. She received her Excellent Service Award from this school in 2003.

Further, she was also the Secretary of Curriculum, Headcount Secretary, Christian Fellowship Advisor and KRS (Youth Cadet) Advisor. As head of Moral Education Department, Bing believed in guiding other teachers on how to teach this subject by giving in-house training so that Moral Education could be taught in fun and meaningful ways. She also exchanged ideas with other teachers when attending meetings so that lessons will be interesting to the students. She was seen as a positive minded teacher who was open to ideas. In fact, she strongly felt that no same method should be meted out in the classroom so that students would not find the lesson boring. She declared that "the worst method is the same method" (Bing/Interview 1/20/9/2010/23-24).

Every year, from 2000 to 2006, Bing would attend the Improved Performance Course which was held once a year to help improve students' performance in examinations. She pursued her Masters on a scholarship in a prestigious university from 2006 to 2008. Upon returning to the same school, she only attended one Moral Education course in 2009. Ever since then, no other course on Moral Education was held till the time of this study.

Bing taught Moral Education in Form Four and Five. The Form Four class was a combined one from three classes for this subject and it had 35 students. She always insisted on punctuality from her students. The class was held every Monday and Thursday, from 7.30 to 8.50a.m.

Of medium height and medium built, Bing spotted a short hair and was always neatly dressed in blouse and skirt, or, occasionally, in the traditional 'baju kurung'. She was always seen in her flat court shoes as she was always busy walking about doing her teacher duties.

On Mondays, the Moral class was held right after assembly. Bing had to take the students from the assembly court and escort them to the classroom so that no students would play truant. She made sure the students stood up, greeted her and called her by name. If they did not comply by her standards, she made them do it again.

Bing loved to apply many approaches in teaching Moral Education especially to the Form Four students as she felt she was exploring ways in making Moral Education an interesting subject. For the Form Five students, she concentrated mainly on answering exam questions. She planned many activities for the students such as board games, drawing, role-plays, sketches, watching videos through YouTube and group discussions. She believes in making it fun for the students to learn. She stated, "If you see, I did a lot of drilling and questioning, you know, re-questioning, yet by showing, after I take away the showing, also they were still not listening, but when I put in the games method, the whole class listened and lesson so integrate and fun lesson I try to make it fun" (Bing/Interview 1/20/9/2010, 96-98).

She believed in incorporating ICT in her lessons. In most of her lessons, situations and questions were often put up through the LCD projector. Questions in the Moral Education text book were revised and adapted to the students' level so that they would be

able to comprehend and answer the questions. She said, “I believe in using ICT, actually I can use charts, I can use revision books in the class...uhm... I can also use games ... but then as I said the same method is the worst method so I try to vary....but most of the time I try to use ICT because it caters to the needs of the students because we have sound effect, we have visuals, pictures; if I have much time I put in animation pictures to make it lively, to help them to be more focused, to make learning more fun; I believe in an interactive way of answering, so I ask them to join the website to learn” (Bing/ Interview 1/20/9/2011, 61-67). Thus, Bing wanted students to have meaningful lessons which they could identify themselves with.

Bing showed her firmness by raising her voice many times to get the attention of students, but she was also soft spoken at times. She reprimanded students who did not concentrate on her lessons but was willing to give chances to them to improve themselves as she strongly believed that students take time to change. She cared for the welfare of her students whenever she saw them in bandages or they were looking not too well, by stopping her lessons and asking them about their health. During group work, she also assisted students when they were unsure of their answers or on the ways of presenting their work to the class. Besides, she would take time to speak to students who showed disruptive behaviour in the class to understand their problems and to know the reason they displayed such behaviour in the class. Bing felt that it was also her failure as a teacher if her students failed to show their leadership qualities.

Bing felt that she did not have enough time to care for every student in the class. She confided that the class was too big and her other responsibilities took so much of her time. She also did not want the students to accuse her of being biased if she were seen to concentrate on a particular student for some time.

Regarding the Moral Syllabus, Bing felt that the syllabus was good but it all depended on the teachers to carry out their lessons to instill values in the students in terms of character building. She states, "...the syllabus is there, the character building is up to us how we want to build them" (Bing/ Interview 1/20/9/2011, 114-115).

Twin Petronas Secondary School

This school was situated in a residential area in the suburbs in one of the districts in Selangor. The neighbourhood consisted of many middle and low income families. A primary school was located next to this school. The neighbourhood was rather quiet as one drove to the school.

As one entered the school compound, the guard house was situated on the left side. On the right side was a beautiful landscape of plants and trees where two gazebos were erected. On the extreme right was the 'surau' where the Muslims carry out their prayers. There were four blocks of 4-storey building in this school. The four blocks were situated around a quadrangle, or compound of grass. Plants were planted at the sides of the compound. On the left of the four blocks was the canteen. Another two blocks of 4-storey buildings were situated at the back of the four blocks with an open court in the middle. Assemblies were usually held there. The open court served as a badminton court, or a basketball court, or an activity ground for students. Besides that, along the corridors there were posters of good values like respect and good manners which were pinned on the soft boards.

What was striking about the school was that it offered Special Education. The Special Education classes were held on the ground floor, at the right side of the building. A special gazebo was erected next to the Special Education classes where interesting activities were carried for the Special Education students, such as singing, drawing and drama

activities. During recess time, items such as cakes, savouries, sandwiches and newspapers were sold by these Special Education students, outside their classrooms.

This scenario was a good platform for Moral Education where the ordinary students in this school could take that learning experience to develop themselves as useful and good citizens.

There were about 2659 students studying in that school. A total of 779 students were taking up Moral Education from Form One to Form Five.

Kavita

Kavita was a 47 year-old teacher in this school. She was the third child in her family. Kavita was married twenty years since and had two daughters and a son. She described hers as a 'beautiful family' (Kavita/Interview 1/7/3/2011, 6)

She had been teaching Moral Education for the past 18 years. She was a Malay Language graduate from a public university. Although she majored in the Malay Language and minored in History, she started teaching Moral Education in 1993. In 2002, she was accorded the *Excellent Teacher* award in Moral Education. She had also been bestowed the *Innovative Teacher* award in Moral Education at the National Level (second place) in 2005, besides, having won the same award twice at the district level in 2005 and 2006. She had also won the Innovation Award at the school level for three consecutive years. Besides that, she had also won the award for Co-curricular Teacher for three years. Since 1999, Kavita was one of the main trainers for Moral Education in this state and also for the country. Before she became the main trainer, she loved going for courses in Moral Education to equip herself with knowledge with the support of her husband. She professed that she enjoyed teaching Moral Education because she loved to talk, read and share her knowledge and experiences with her students. In fact, she connected her experiences with real-life issues to make her lessons interesting.

There were a total of 294 non-Muslim students in the upper forms (Form Four and Five). Kavita and five other teachers were teaching Moral Education in the upper forms. There were 29 students from three Form Four classes in her combined Moral Education class.

Kavita was of average height and medium built. She exuded an aura of confidence. She had a natural, wavy shoulder length hair and when she spoke, she was very expressive. Most of the time, she wore the traditional Malay attire or the 'baju kurung' as her regular outfit with the sash on her shoulder to give a complete look. Her neat, flat court shoes were her daily footwear.

As a proactive teacher, Kavita had devised methods for students to memorise values and definitions easily, especially for weaker students. Every year, she would have carried out her own research in her lessons and presented her findings in seminars and in teachers' conferences. Her efforts in doing this landed her an Innovative Teacher Award in Moral Education in 2005.

Apart from her overall appearance that showed that she was motherly, Kavita also had a sense of humour. Her words were full of wit. One tended to smile or laugh at her comments which came "naturally" to her (Kavita/Interview 1/3/7/2011, 661). She also admitted that she was of this characteristic even at home. In her family, she was the one who made the others laugh, thereby easing out any tensions in the family.

Kavita held many positions in her school. Besides being the Head of Moral Panel, she was also the Advisor of the Moral Society, Secretary for Character Building Program, Secretary for RIMUP Program, Secretary for Excellent Teachers Program, School Curriculum Committee Member, School Financial Committee Member and In-House Training Services Committee Member.

Besides teaching one Form Four class and three Form Five classes, Kavita had organised many activities for the students. Being the advisor for the Moral Society in her school, she had to attend the meetings held once a fortnight on Tuesdays. Many activities were carried out during the society meetings such as ‘doll-dressing’, telematches, pot decoration and so on, that aimed at team building among the students. One prominent activity was the Moral Camp which was held on 16 April, 2011. During the camp, the students were exposed to telematches, exploratory games, ice-breaking activities, cultural activities, Moral quiz, camp fire, traditional games, treasure hunt, aerobic exercise and debates.

She had also organised charity work for students who had to complete them for their assignments for the SPM examinations. Visits to old folks’ homes and orphanages were arranged so that students could offer their services like painting and cleaning up the premises.

Kavita also made it a point for her Moral Education students to mix and mingle with the Special Education students. She arranged sessions for the Moral Education students to sit and study with the Special Education children.

Although Kavita was strict in her lessons, she took time to get to know her students by engaging in small talks with them in the classroom. In fact, it was also observed that she stopped to talk to the students along the corridors whenever she noticed them wearing a worried look.

It was also observed that many students would come to the staffroom looking for Kavita if they had problems as she was approachable and motherly. Most of the time, she would offer solutions and they appeared to leave the staffroom happily. She once told that she did not keep grudges on her students and if she scolded them, it is “mother’s scolding” (Kavita/Interview 1/7/3/2011, 185).

According to the school principal, Kavita was a caring teacher who helped her students a lot. Kavita often helped the students by sending them home if they were ill. She also gave money to those students who needed help from her. She often gave students small gifts for their progress in work, as a form of motivation. In fact, she had gone to the police station to 'bail' her students out if their parents refused to do so. She also visited students' homes if they had problems.

On the Moral Education Syllabus, Kavita felt that "there is nothing wrong with the syllabus but the subject had become too exam oriented" (Kavita/Interview 1/7/3/2011, 344). Her point of view was that Moral Education should be project-based or based on hands-on activities, where students could be tested cognitively, affectively and behaviourally. As it stood, the students were only tested cognitively, where they had to memorise values and definitions, therefore, she opined that the syllabus should be revamped.

Dahlia Secondary School

This was an urban school, situated near a busy trunk road, in one of the districts in Selangor.

There were 2053 students studying in the school and a total of 250 students were taking up Moral Education. There were 148 teachers teaching in this school. The school was situated in one of the housing areas and as one drove into the school, a guard house could be seen on the right side of the school entrance. There were four blocks of 4-storey buildings. The school canteen was situated next to the open space car park. On the left side of the canteen was a big field where students could play games such as football. From the canteen, there were corridors leading to the four blocks of the buildings. Two blocks were situated near the car park and the other two were behind the canteen. Beautiful potted plants were placed along the corridors and there was also a man-made fountain, surrounded by

potted plants in one corner along the corridor towards the block behind the canteen. The grass was well trimmed and there were seven man-made gazebos for the students to hold discussions or unwind. The well-groomed plants gave visitors an aura of serenity. There were also moral quotes which were written in Malay and English on both sides of the play cards that were hung along the corridors.

Saloma

Saloma was the second daughter of five siblings in her family. She was single, and was staying with her parents, together with her younger brother. Both her parents were retired.

Saloma had been teaching Moral Education for 9 years. After finishing her tertiary education, she enrolled in a public university to do a TESL degree program. It was at this time that she took up Moral Education as a second method. After graduating, she was posted to this school and had been teaching Moral Education ever since. She was also teaching two classes of English. Following her principal's encouragement, Saloma applied for the *Excellent Teacher* post in Moral Education and was accorded the *Excellent Teacher* status in Moral Education in 2009. She was also awarded *Excellent Teacher* at the school level in 2005. Besides that, from 2006 to 2009, she has been awarded the *Co-curricular Teacher* at the school level.

Besides holding the post as the Head of the Moral Education Panel, Saloma also held the post as Scholarship committee member, Sports house advisor, and Good Values Club advisor. Good Values Club was conducted about twelve times a year and it only involved the Muslim students. Being an excellent teacher in Moral Education, her services had been sought by the District Education Department and State Education Department for the formulation of examination questions and also for creating ideas on the teaching and learning of Moral Education on a weekly basis. She has also been invited by other schools

to give talks on how the students could excel in their academic performance in Moral Education.

Saloma was a soft-spoken teacher. But based on observations, she could be very loud in class especially if the students did incomplete work and made senseless mistakes after much explanation from her. She had a large body frame and sported short hair. ‘Baju kurung’ or the traditional Malay outfit was always her attire. She always wore neat flat court shoes for easy movement.

At the time of this study, she was the only Moral Education teacher who was teaching all the Forms Four and Five classes. There were about 47 students taking up Moral Education in Form Four. Moral Education in the lower forms was taught by three different teachers. In one of the Form Four Moral Education classes, she was handling twenty-five students.

Like Kavita, Saloma loved teaching Moral Education because she could see the changes in her students. She noted that students’ behaviour was better and they were listening to her more, compared to other teachers. The students greeted her whenever they saw her and were willing to help her if she needed them. In fact, she felt many issues could be delivered and discussed in Moral Education, unlike other subjects, thus making it “an important subject” (Saloma/Interview 1/3/3/2011, 174) that helped in building the students’ character.

Saloma came across as a person who treated her students equally. She believed that the same punishment should be meted out on all students’ wrongdoing after numerous explanations had been made. She gave an example that if a student did not do his work, she would call his parents and she would also do the same thing to another student. Consistency was also in her book, as she meant what she had said.

She also planned her work in advance and prepared herself for any duties directed to her as she had the status of an *Excellent Teacher*. On one of the days, she had eight teaching periods which covered four classes; therefore she carried her big bag around to equip herself fully for the day as she said, “just be prepared, so it will be fine” (Saloma/Interview 1/3/3/2011, 92).

Although Saloma was strict in her class for the purpose of disciplining her students, she possessed a sense of humour too. She was certain that lesson should be fun as Moral Education was not like the other subjects, like Mathematics, Biology or Commerce. She believed that students should enjoy her lesson but at the same time learn something from it, as Moral Education taught values to the students. Although Saloma, like other teachers, wanted her students to excel in their academic results, while at the same time she wished that they turn out to be good human beings with values, like showing respect towards elders and will be able to socialise with others, as they would be future leaders.

Besides making the students memorise values and definitions for the purpose of exams, she was concerned about the students’ values. She advised students to be good human beings, especially being kind to the elders and their families as she believed in moulding the students for the future. She saw Moral Education as a guideline to assist the students to “make decisions” in their life (Saloma/Interview 1/3/3/2011, 163).

Regarding the syllabus, she felt that marks should be awarded for the coursework. The subject was too exam based and students were only memorising values and definitions. She perceived that when exam was the focus, the less average students were at a disadvantage, although they were good students, character wise. Her opinion was that Moral Education is subjective; therefore it should focus on character building of the students.

She wanted to do more activities and group work, but time did not permit her to do so. Since Moral Education was more exam-based, she found it tough to teach the subject as how she perceived it to be, as she had to complete the syllabus for exam purposes. Therefore, it impeded her desire to do more group work as she said, ‘I want the students to do lots of activities’ (Saloma/Interview 1/3/3/2011, 177).

The account above depicted the four teacher participants’ backgrounds and their characteristics that contributed to their teaching mannerism in their classroom. The following section presents the themes that answered the research questions.

Teacher's Understanding on Caring

Action-Based Caring

This section attempts to answer the first research question that is the understanding of the teacher as a caring agent in the classroom. From the findings, it was noted that all the teacher participants did not articulate detailed understanding on care but exhibited more on their display of caring towards their students. These findings are also in accordance to Goldstein and Lake's (2000) study where they found their preservice teachers' conceptions on caring as classroom teachers were underdeveloped. The teachers' display of caring will be dealt more in subsequent themes which attempt to answer the second research question. Therefore, the teachers' notion of understanding is first dealt with Agnes's definition of caring.

In regard to her understanding of care, Agnes maintained that discipline was important in demonstrating her care to her students. She also emphasised that she cared for her students and their studies but would not dwell on their personal lives. When asked on her understanding on care for her students, she replied:

You show care but at the same time you have to discipline them. And then you scold them but you see students don't like you to scold them often, you know, so towards the end, they just still want you to show them that you care.

(A-INF-INT1-260411-44-46)

Care for them, to take interest in their subjects, in their work and what they are doing. But I don't go so much into their private lives, that's their lives.

(A-INF-INT1-260411-48-50)

Her reason for not wanting to get involved in their personal lives was she considered the class too large and it was up to the disciplinary board to handle the problems although she would not mind handling one or two cases. When probed further, it was found that Agnes considered herself not trained to solve students' personal lives. She said:

...we are not trained to handle so much as well so we don't interfere so much.. it's wrong if we interfere too much. It's up to the counselor.

(A- INF-INT1-260411-60-62)

Agnes believed more in demonstrating her care to her students rather than articulate what care is all about. She was agitated when probed further on her understanding on care. She uttered:

this is a very subjective question, sometimes I don't know how to answer you, I can't means I can't.

(A- INF-INT1-260411-70-71)

Actually I don't have any opinion if you ask me, you see, if you ask me I'm a very direct person, if I care, I show care, how do I show it okay I will tell you in my manner.

(A- INF-INT1-260411-81-83)

Here it showed that Agnes has difficulty in stating her understanding on her care towards her students. Her inability to vocalise the denotation of care indicated her naivety of the subject matter. She believed more in showing her care to the students. Her display of caring to her students will be discussed in the following themes which endeavour to answer the second research question.

For Bing, the consistency in showing care to the students was vital in demonstrating discipline to the students. She also believed that although the caring approach was a slow method in transforming the students' behaviour, nevertheless the students would realise the sincere deeds of the teachers, if the consistency of care and love shown to the students. She articulated:

...some people might perceive it as ... slow and it's not effective but I believe when you are consistent in loving our students, in showing care, they will realise it one day.

(B-INT7-180411-90-92)

Through love and care, they will change because physical pain will create hatred even though the pain inflicted is temporary. But then when you show love and care, and you are consistent in your approach, then, they learn what discipline is all about.

(B-INT7-180411-96-99)

Besides, Bing's comprehension on caring was more on action-based. She strongly believed that care was about making time for students who needed someone to talk to about their problems and assisted them in solving problems. She stated:

That means you take extra time to find out and know students' problem... and not just knowing, that you, you will.... After finding out something you will take action.

(B-INT4-170211-4-6)

To me, when I observe something amiss in class, I will solve it straightaway, rather than procrastinate and say later, maybe after school, the next time when I see the person, I will ask, so it becomes not meaningful. If I observe that there is a problem, it's better for me to solve it there and then.

(B-INT4-170211-9-12)

I will go to them personally and talk to them, ah, I'll take time, it's either recess time or after school and I meet them, sometimes I call them but I won't take their class lessons.

(B-INT5-210211-3-5)

The above verbal utterances seemed to dovetail with the observations. In one of the observations, Bing took time to converse with her student to find out his problems when she noticed his bandaged leg. This would be dealt more in subsequent themes as it demonstrated her caring ways to her students.

Bing also understood that caring means going an extra mile in helping out her students, although there were risks involved in doing so. Furthermore, she opined that care is a concept that was difficult to measure or to explain, and the show of care, varied from one individual to another individual. She said:

It's very difficult to measure and explain the word care because in what situation should we care and how much should we care. To certain teacher you know, this is enough you don't have to go that extra mile, so is the extra mile that we take that is caring. Some say why should you think I'm not caring enough, I mark their papers right, I mark their book right, I go to the class to teach right. Is that not caring? I care enough to go into the class to teach, I could have at least take a rest and stay at home. Actually, the perception of care, varies from one individual to another individual.

(B-INT3-290910-384-392)

The above verbatim showed that Bing's interpretation of care was obscure as she demonstrated uncertainty on the term 'care'. Words uttered by Bing such as "...in what situation should we care and how much should we care" demonstrated Bing's uncertainty on the meaning of care. It displayed Bing's understanding of care was rather simplistic and did not show a conceptual grasp. Nevertheless, it would be more meaningful to understand how she displayed caring to her students in other subsequent themes.

Just like Bing, Kavita understood caring as a form of communication with the students. For Kavita, caring is action-oriented in the sense that she would attempt to solve problems faced by students. As stated earlier, Kavita was a mother figure to her students, she was always vigilant to their behaviour. This notion of mothering is familiar in James's (2012) study where she explained that teachers believed that they cared for their students like their own children because they are mothers themselves and "intuitively know what their students need" (p. 172). In the very same way, Kavita knew what her students need. Therefore, she said:

Care means before they come to you, you know that they have a problem and you go to them. You don't wait, sometimes these children are very shy to come and talk to you, like just now before you came, the girl was crying. I was just walking into the staffroom but I looked out and I knew there was a problem going on out there. I noticed that there's a problem because they were standing there for five minutes you know, so when they came down I just called them and asked, 'why are you crying. The girl said, teacher, my friend don't want to friend me.'

(K-INT1-070311-267-274)

Besides, in Kavita's opinion, caring was not just looking after someone who was ill, but also related to communication as mentioned earlier. Simple gestures such as enquiring one's well-being also constitute as caring. She believed in getting involved in students' lives. She said:

Care is caring for the feeling, okay, not necessarily physical caring where one gives medication if one is sick. In fact, bathing one like what I did to my father is also caring. Even talking and communicating is also care, you ask your mother about her well being, or has she eaten. These children, they go back, throw their bags and eat. It's just a simple task, asking how was her day, or what she did at home, that's also caring. When they are sad, ask them why are they crying, you know. When they are sick, ask them about their fever, that's caring.

(K-INT2-190411-298-304)

caring for them, ok, getting them to clean the class, asking them what's wrong with them today, why do they look sick today, or why do they dressed up like that, that starts a good relationship with the students. If the teacher enters the class and starts the lesson until the bell rings, then there's no communication. So you should have communication with the students, I do that all the time. I stop students, ask them questions and if necessary or not necessary I will still bother, like a busy body, I just make sure I get involved in the students' problems.

(K-INT5-150811-104-110)

In her understanding of care, Kavita believed in scolding her students as it demonstrated that she cared for them very much. This is in contrast with Barone's (2004) findings where a Moral Education teacher disliked scolding students because distance between teachers and students would be formed inevitably. But this was not so in Kavita's case. If she did not show such emotion, it would be considered that she did not bother about them. Her words may be harsh but it would be too premature to conclude that she is uncaring towards her students. She expressed:

My students, if they have done wrong, I'll scold. I always tell them the more I scold you means the more I care for you. And they know very well. If Mrs. K is calling you, it is because she cares for you. Otherwise she doesn't give a damn.

(K-INT2-190411-317-319)

It was also apparent in one of the classroom observations that she chided her students for

not expressing their love for their father on Father's Day. She strongly believed that her students should display their love to their families unconditionally. She told her students:

So what is the purpose of your dad in life? It looks like he has no purpose in life, as though you are a piece of furniture at home. Are you saying that you are very bad children?

(K-OB6-200611)

Besides, as an action-oriented caring teacher, Kavita provided food for students who did not have the opportunity to have proper meals at home or even in school. She also contributed money to needy students without further probes. In fact, she also offered to mark students' work despite them not being her students. She said:

So my caring is that sense sometimes they don't have food, I give them food, you know. Those days when I have my moral room there I used to buy biscuits and keep there because there were many students who didn't eat during recess, so they would come in and eat. There are a few girls that we help them to get bicycle for traveling, they didn't have money, they came and asked so we gave. When they were sick we took them back home.

(K-INT2-190411-326-332)

I think that's my part of being caring and in school whenever they need help, I will help, like if they need a lift to go back, or some financial assistance. If other class students who are not my students need help such as marking their work, I will help them.

(K-INT1-070311-338-341)

So caring is, we don't want students to say ah today Mrs. K did not come and they start to be happy, you know, we don't want that. We want to hear such as teacher is not around, do not know what to do, that kind of feeling. Sometimes I give them food....those days when I started here I used to bring tins of biscuits and put in the room but I realized that some of them were taking advantage so I stopped. I'll normally ask if the students have money problems.

(K-INT1-070311-302-309)

It was also observed that she gave financial aid to students to buy the necessary items for the moral camp that was being held on one Saturday. Two students were seen discussing

with her about items that they needed. She took money from her handbag and gave it to the students (K-IFNOB-110411).

The above explanation showed Kavita's understanding on care towards her students was not only confined in the classroom but also outside the classroom. Her demonstrative ways of care towards her students in the classroom are discussed under other themes.

Likewise, Saloma's understanding on care was also reflected in action-based caring. She was of the opinion that if one cares, it should be shown outwardly. Communication with others is vital as it demonstrated one's willingness to solve problems and not resort to aggression. She viewed:

Care is when you love someone, you act on it. You have to take care, I mean make sure they are alright, they are okay. I mean if they have problems, you talk, you don't fight. We show something, I mean you have to show that you care about the person, a person wouldn't know you care if you don't show it.

(S-INT2-150411-138-141)

Her viewpoints showed that communication is the key feature in demonstrating one's care and one should take a proactive approach that benefits the students. Therefore, in her understanding as a caring teacher in the classroom, Saloma would make an attempt to consult her students and point out their wrong doings if she felt that they had done so. She explained:

I just tell them, if I noticed that they did something wrong and I did something about it, it means that I care. I mean if I didn't care I would just ignore. But I don't think I want to ignore my students. I want them to feel that I have paid attention if they did something wrong, so the next time they won't do it again.

(S-INT2-150411-144-148)

Even though students behaved in my class but if some teachers complain I will ask them because for me, Moral education is not only in the classroom. I'll try to talk to you to behave well all the time but if I heard something bad about you, I will ask you. That's what I do.

(S-INT3-010711-291-294)

It showed that her concern for the students' behaviour was not only confined to the boundaries of the classroom. She felt the need to advocate her students the approved way of behaving even beyond the stipulated formal hours in the classroom. Besides their behaviour, Saloma was also concerned about her students' academic performance. She strongly advocated for extra class when she reasoned that they could not complete the topics on time. She told them:

Missed many times. We are supposed to finish 12 chapters. Exam is coming, haven't finished, so extra class.

(S-OB1-250211)

It was also written in her journal that missing classes was her great concern.

I am also worried that I missed many classes due to other programmes. Told my class they may need extra class.

(S-J-250211)

In her understanding of care, Saloma also made it a point to contact students' parents if they misbehave or showed poor performance in their studies. She perceived that communicating with parents is vital for solution seeking in regard to the students' behaviour or work performance. She made sure that she "walked the talk" unlike other teachers. She uttered:

I mean consistent, I do think I'm consistent. I mean if they have problem, I would call the parents straight away. The last year students knew that. Ha, ha, they know I'll call their parents if there are problems because last year I have students who played truant and went to cybercafé. I've called up their parents.

(S-INT1-030311-451-455)

So you know, sometimes the other teachers only said I am going to call your parents but nobody did that he, he, he but I would call their parents.

(S-INT1-030311-460-461)

It was further written in her journal that she needed to inform the parents of her students' misbehaviour.

But I feel I need to call their parents if my students did not do their work or play truancy

(S-J-250211)

As a concerned teacher in the classroom, Saloma also wanted the students to care about their parents as she felt friends could not take the role of parents. As she strongly felt about this, she often acted as an advisor to her students pertaining to this matter. She said:

Care, I mean when they go home, they help their parents, they show that they care about their parents but I hope the parents would do the same thing. Do they go home, straight to their room and close the door or do they go home and greet their mother? How are their parents and do they help their parents? Do they care enough to help their parents at home?

(S-INT1-030311-217-222)

so I hope when I say these things, it triggered them to help their mother to show that they care because if at home they can do it, then to other people they would do the same thing.

(S-INT1-030311-223-225)

Okay, hopefully when they go home they will appreciate their family more because I found teenagers nowadays listen more to their friends, they are more influenced by their friends so I hope when they go home they will appreciate more and show their appreciation to their mothers, to their fathers, say thanks to their help. Because sometimes they don't realise that showing a bit of appreciation would make their parents happy.

(S-INT2-150411-42-48)

In all, Saloma understood her role as a caring teacher as an action-oriented educator where care has to be acted upon and not just lip-serving. However, her notion of care was only confined to communicating with the students based on their behaviour, their academic performance and their care towards their parents. The same goes to other teacher participants where their conceptual knowledge of care was not extensive but they believed in demonstrating their care towards the students. The above findings showed that all teachers have limited understanding on their role as a caring agent in the classroom in terms of their articulation. However, their broader notion of understanding on caring is shown

through their display of caring towards their students. This is further expounded in the following themes, namely, Role-Modelling, Nurturance, Engaging Students and Pedagogical Caring.

Teacher's Display of Caring in Moral Lessons

Role-Modelling

In this study, it was found that the characteristics of the teachers in the classroom serve as role models to the students. The teachers displayed caring behaviours in the classrooms directly or indirectly that provided the opportunities for the students to emulate them. In Ethics of Care, one has to show in one's modeling what it means to care (Noddings, 2002) so that students have good character development. Arthur's (2011) study has proven that role modeling of teachers was the most powerful tool in the holistic development of the students. Based on the analysis done in this study, it was established that showing concern for students, praising students, demonstrating patience, empathising with students, treating students fairly and listening to students constitute the role-modelling theme which is displayed in Figure 4.1.

	showing concern for students	empathising with students	displaying patience	praising students	listening to students' problems	treating students fairly
Agnes	24	1	2	0	0	1
Bing	2	3	1	9	1	1
Kavita (Excellent Teacher)	10	4	0	19	4	2
Saloma (Excellent teacher)	4	3	7	4	5	10

Figure 4.1 Frequency of Teachers Exhibiting Modeling Traits to Students
(Matrix Coding Query from NVivo 8)

Concern for students

Based on Figure 4.1, 'concern for students' emerged as the important category in this theme. Among all teacher participants, Agnes exhibited her concern for the students more than the others. Her main concerns covered students' academic performance, their

health, attire, and habits in class. She showed concern towards their studies by making sure they understood her lesson. She also showed interest in their work but preferred not to interfere in their private lives. She uttered:

Care for them, to take interest in their subjects, in their work and what they are doing. Their work, their lesson but I don't go so much into their private lives, that's their lives.

(A-INF-INT1-260411-48-50)

In showing her concern towards the students' academic performance, Agnes detested any students sleeping in class. In one lesson, a male student in front of the class was seen sleeping while she was teaching. Agnes approached him and woke him up in a silent way with a gentle gesture. She did not yell at him or raise her voice and instead told him to wash his face (A-OB6-140611). In another lesson, she saw two boys sleeping at the back and she gave the same instructions. It was also written in her journal reflecting her thoughts on this matter.

In fact I have to wake up another two boys who were already dozing off.

(A-J-260411)

Agnes also showed concern towards a female student who had health problems. At first, Agnes consulted her friend and her class teacher regarding the student's health and enquired about her when she attended her lesson inconsistently.

Mmm, since day one, the beginning after the first semester, she has been like that. I asked her friend, Tammy, and she said she's not healthy. She went through an operation or something like that because at beginning of the year I didn't see her but her name appeared in the register. But I don't see this girl and then they told me, 'teacher, she is sick' or when I entered the class, and asked 'why Yosh is not here?' 'Teacher, she came yesterday'. She only came once a week, and later I consulted the class teacher again. So she's having health problems.

(A-INT4-260711-66-72)

When the student finally came to her class after some time, Agnes enquired about her health and at the same time showed concern towards her studies. Her tone was soft and

motherly.

Agnes: How are you now? Feel better now?

Yosh nodded her head.

Agnes: Just take care. Must study hard, okay.

(A-OB8-050711)

The one-to-one support displayed Agnes's empathy towards the student. Agnes demonstrated her understanding towards the student's well-being, as this would help the student feel valued. In a way, empathy allows one to understand the other's shortcoming and respond sensitively (Cooper, 2011).

Agnes was also very particular about students' attire. Besides, Agnes herself dressed well and neatly. She was very concerned about male students who did not tuck in their shirts. In many lessons, she was seen telling students to tuck their shirts into their pants. At the end of one lesson, as she was going out, she told the boys to tuck in their shirts, "tuck in your shirt, or I'll pull your pants down. I'll pull your pants down" (A-OB3-290311). The boys were seen laughing at her remarks. When asked why she needed to remind students about their attire, she replied that one gets a good impression if one dresses well, especially if one has to go for an interview to secure a job. She said:

When you see the person, the first thing is the neatness. So, it is important to show whether the person is sloppy or not, when I go to work and attending the interview the first impression counts.

(A-INT3-230611-9-11)

Here, it was seen that Agnes wanted the students to be able to acquire jobs with their good sense of dressing. Even Kavita believed that one would receive respect if one dressed well. In class, she criticised students who did not take the trouble to wear their uniform properly, especially the boys who did not tuck in their shirts (K-OB8-250711). She actually wanted them to consider dressing appropriately as a practice before they embark

on their journey to the outside world. She cited this as the reason for saying that good dressing was important, as she told:

Can you imagine a teacher going into a class not dressing up properly, the students will talk right, the same thing I'm giving a lesson, I look prim and proper. But then you are not receiving it properly. This is not a coffee shop. So Moral is a subject where we have to instill this kind of values, neatness, if they are working, they cannot do that, right? They cannot tell I'm already tired, five o'clock, six o'clock I can just let go, this is how to discipline them to get them ready for the outside world where they have to wear tie 24 hours. Even now they are slacking and they are going to do the same thing outside. That's why I'm instilling all these things.

(K-INT4-020811-145-152)

I'm very concerned about students' appearance, cleanliness, smartness. Basically it's not whether they are wearing new uniform or what but whatever we are wearing, it should be clean and you must give a good outlook for people to respect you as a student or as a teacher for that matter. This girl, she should have a clean pair of shoes, and it's a Monday, you know and the shoes are so dirty.

(K-INT4-020811-54-58)

Although Kavita was strict about the students' attire, nevertheless she exuded her motherly figure when she chided a student on his dressing but called him "dear" for not hooking up his trousers. The student smiled in a coy manner and promised to dress appropriately. Kavita strongly believed that teachers should regard the students as their children. She opined that students would change their belligerent ways if teachers showed concern toward them. Many students regarded her as a mother as she went out of her way to help them besides their studies. This mothering role has been found to benefit students in the classroom when teachers act as mothers, give "attentive love" and nurture them into decent human beings (Collier, 2005; Green, 2003, cited in Zhang, 2007). The motherly role that Kavita embarked upon has even attracted parents' attention. Once, a parent sought her help to bail out his son from the police lock-up because of his ignorance of police procedures. Kavita went to the police station and bailed him out. Ever since then, the male student changed his attitude and gave no problems to anyone. Kavita said:

...so last year this student had problem with his parents. His parents called me, a Chinese guy telling 'I have a child who says Mrs. K can help, so consult her'. So I had to help this boy. It was in October, a very serious problem, a case where he was put in a lock up for one night. I took him out from the lock up and now he is in my class, I'm teaching him, he has changed totally hundred percent. He has improved so much that the father also called and asked me 'teacher, does he have any problems, is he good now?'

(K-INT1-070311-243-250)

It was in this manner that students look up to her as a mother and care provider for she was always there for them in times of despair. She was also known as a person who was giving and not expecting anything in return. This proved to be a good role model for the students as they recognised her concerned ways and informed their parents about her.

Besides acting like a mother to them, Kavita also showed concern towards the students' health and safety when carrying out a certain activity. In one lesson, she brought the students out of the school to create an awareness of the importance of preserving the environment. First of all, she explained the location that each group would have to go to. She told one group to walk to the right side of the school and told them not to cross the road. "Nobody is allowed to cross the road. You walk to the side of the road and pick up whatever rubbish and put it into the plastic" (K-OB7-180711). As they reached the front gate of the school, the teacher told another group that they could cross the road and do their activity. She also told them to look at the lorry when they crossed the road. When enquired on reasons for doing so, she said:

I think that's the most important thing, safety and also cleanliness because I don't want them to get sick. They are going to collect rubbish, okay. Rubbish is one place they can really get a lot of diseases and safety because you take the students out of the class you are talking about traffic, cars, motorbike, people, dangerous people outside so if you don't remind, they might be just walking you know without thinking, just reminding them to be safe.

(K-INT4-020811-19-24)

The students' health and safety are her main priority, therefore, she would not want them to fall sick and get into unnecessary trouble. She also wanted them to feel that they could depend on her and feel her presence although she was not around. She indicated:

So caring is we don't want students to say, 'today Mrs. K did not come to school and we feel happy', you know, we don't want that. We want them to miss the teacher, like teacher is not around, I need the teacher, you know that kind of feeling.

(K-INT1-070311-302-305)

Therefore, Kavita, with her caring ways, could be construed as someone whom the students could look up to and whose conduct they could emulate. Her deep concern for the overall well-being of her students evoked the respect and admiration of the parents and students alike.

As for Saloma, her main concern was towards the four boys who were sitting in front of the class. She acknowledged that they were weak in their studies compared to the other students in the class; therefore she always asked them about their well being so that she would be able to help them, if they have any problems. She also wanted them to care for themselves, as it would be easier to help themselves. She highlighted:

...but if they have that care for themselves, they would be aware of what is happening around them and then it is easy for them to help themselves.

(S-INT1-030311-231-233)

She was also concerned about her students' behaviour as she believed that students should not just be good academically but also be good in terms of their character. In fact, she told her students that she would not want to see them in the newspapers for the wrong reason, although they excelled academically. This was her intention as a teacher in carrying out her role to mould students into good human beings. She understood that balance in life was important. She said:

I mean I try my best as long as they are my students. I want them to do well academically but their behaviour should also be good. That's why I said I don't

want to see your face in the newspapers doing something that you shouldn't. I mean of course I care about their future, they are my students.

(S-INT3-010711-300-304)

Saloma would also take time to talk to her students if she detected any problems with them. This was indicated in her journal.

I will talk to my students if I sense any problems with them.

(S-J-250211)

I felt concerned towards a student who did not come to school. I asked him the reason for not coming and he said 'boring'.

(S-J-150411)

However, teaching in a class, where the boys seemed robust, was a challenge to Bing. Bing acknowledged that the boys in her class could hurt themselves because of their brusque ways. Therefore, she had to be always on her toes to make sure no untoward incident happened in the classroom. The boys in her class seemed to like to rough each other out. In one lesson she reprimanded a male student who was seen strangling another student (B-OB2-200910). She was worried that it might turn out to be any ugly situation; however everything ended well. In another lesson, she observed a student who came into the class with a bandaged leg and asked him whether he has seen a doctor. The student replied he had and Bing was seen satisfied with his answer. When asked later, she said:

We need to show our care for our students not only for this, and then, I believe people say lessons are caught, not taught. If the teachers practice it, they will know.

(B- INT6-210311-156-158)

Bing also believed that teachers should model their concern towards the students so that the students were aware that the teachers cared for them. As Noddings (2002) puts it, an individual should "ideally acts in direct response to the needs of the cared-for" (p. 8). This was displayed in her class when Bing showed her concern towards a male student who

was very disruptive in the classroom. Over time, he gradually changed into a better person. It was noticed that he executed his soft approach towards Bing but not to other teachers. His respectful mannerism to her made Bing realise that it was her caring approach that changed him. That had made Bing's day, that she penned her happiness in her journal.

He was more approachable. I commented to him, "You have changed to a better person. You are more attentive and less playful. What made you change?" His response is that my caring approach.

(B-J-300810)

Bing affirmed that one needed to execute positive feelings so that students emulate that positive model. She also maintained her belief that if teachers showed genuine care to the students, they would eventually change their devilish ways and become more subtle. She voiced out:

...their feelings can be positive or negative. If it is negative feeling, they learn not to do that; if it is a positive feeling then they will be encouraged to model that action.

(B-INF-INT1-280411-24-26)

Well, if you are really showing genuine care and concern, I believe you win them over.

(B-INT3-290910-166-167)

Praising Students

Figure 4.1 indicated that Kavita praised her students for giving good and proper answers in their presentations in many of her lessons. Occasionally, she also praised students when she found students demonstrated good values during normal conversations with them in the class.

In one particular lesson, while teaching them 'Family Values', she asked a male student to talk about his mother. He described his mother as pretty. Then she asked for volunteers to talk about their mothers. A male Indian boy came out and talked about his

father. He liked his father because he was a good cook and advised him a lot. He was also sporting and daring. His father stopped smoking and drinking when he advised his father after learning the effects of smoking in school, when he was just about eight years old.

Kavita then explained that this was the father's sacrifice for his son. The students clapped after hearing this. Kavita mentioned that the student's father was a great father. She then praised the student by saying "very good" (K-OB4-110411).

Kavita also praised other students' presentation although they did not present very well. However, she did tell them to improve for the next lesson.

Kavita: This group, their presentation is good, I can see that. Next time do properly.

(K-OB2-280211)

By her mentioning 'good', this served as an inspiration for the students to improve on their presentations in future. Kavita felt that praise must be given to students if they deserve it. However, it was also noted she could even criticise a student and the next moment praise him if he did or said something that was worthy of praise. She said:

...if they are good, they are good. I can be scolding the same boy but if he puts up his hand and answers correctly, then I'll say very good. Give a clap, very good answer.

(K-INT1-070311-866-868)

I use the word, 'you are so stupid' for staying in the science class, really stupid, you know, I'll tell like that. The next minute if he said something, I might say 'wow, not bad, already got scolding, now you can answer right', okay I'll praise him. They even know the minute I step out of the class I don't keep grudges. And they will run to me, 'teacher, teacher, teacher, teacher', it's like that. I never had my car scratched yet.

(K-INT1-070311-870-875)

It can be considered that Kavita praised her students from the bottom of her heart although she is abrasive in her words, for using a strong word such as "stupid". Although such word can be detrimental to a child's psyche, nevertheless in all observations that were

performed, she has not used harsh words on the students. Furthermore, Kavita was not pretentious in motivating to her students. If she considered a student as making a mockery out of himself, she would tell him so. On the other hand, if he showed his potential that deserved her praise, she would also praise him. Her students knew that. This positive trait could also be seen in Bing.

In most of the lessons, it was noted that Bing praised her students when they gave proper answers, showed good behaviour, and gave support to their groups. Researchers like Hayes et al. (1994) have pointed out that caring teachers praise students to motivate them. In one of the lessons regarding family values, Bing discussed with the students how parents and children should treat each other. She then questioned a student how he should behave if he had made mistakes in dealing with his children. After listening to his answer, she praised him for his answers that indicated a proper action from his part.

Bing: You have done a mistake now, you regret, so what would you do?
Darren: I will tell my children I have done a mistake and don't take action like me.
Bing : Okay, good Darren. He was brave to admit that he was wrong in front of his children and he said it was his mistake, okay, very good.

(B-OB6-280411)

Her praises to the students displayed her encouragement to them so that they would do better in their work or studies. She also realised that many students were shy and did not possess self confidence. Therefore her reason for praising them was to motivate them to gain self-confidence. She said:

Because I want to encourage them, because I noticed these few students are shy and they are inward looking, introvert, so I want to bring them out, I want to help them to be more confident because when I take them out, I noticed they don't have that confidence in themselves, the self-confidence, many of our students lack of that.

(B-INT7-180411-60-63)

Besides praising them for their good work, Bing was also seen praising students for their good behaviour, especially for their efforts in making time to attend Saturday class.

She said “good” to students who attended Saturday sessions, whether they studied in school or went to a college or made other visitation on that day. She also praised students for giving support to their own groups. She said, “kudos to our friends, although they are shy at the beginning, you have also succeed to act out and give your co-operation to your group” (B-OB1-230810). Her praises also acted as a form of reminder to the students to give support to one another. She uttered:

I don't believe you know in forcing them because as a moral teacher I have to give them freedom and yet they have to discover themselves. They need to change because I believe in external motivation, positive motivation. Negative enforcement will not be helpful, so that's why I try to give a lot of advice, reminders in class.

(B-INT3-290910-32-36)

Bing regarded her praises as an external motivation for the students to rediscover themselves so that they would be able to move forward in their lives. Indirectly, her praises could be looked upon as a role-model for the students to emulate, as praises act as a positive drive in everyone's lives.

For Saloma, praising students was a form of encouragement to do better in their exams. She also praised them if they did well in their presentations or gave appropriate answers. In one of her lessons, in which she taught them ‘Family Values’, she asked a student on her views of celebration with families.

Saloma: Okay, what is the importance of celebrating special days with family?

Student: To close ties with family

Saloma: Clever, close ties with family relationships.

(S-OB3-250311)

Saloma also believed that praises acted as a form of motivation for students to improve in their academic work. She felt that students would be happy and their work was being appreciated by their teacher. She also showed to the researcher little presents she had made for those who obtained good marks during the mid-year exams as well as those who

obtained excellent results in their SPM (Malaysian Certificate of Education) examination.

These students were given presents when they returned to school to collect their exam results. She said:

It's an encouragement, they will be happy, if the teachers praise them, it is encouraging them to do better and try to answer more, because for me, if students did a good work we should acknowledge them and say something about it. Those in the final semester in Form Four, those top three I would give them something like this, it's sort of like a gift and those who got 'A's for SPM, I'll make them these (show to researcher). I'll make some gifts for them. This one I bought, I bought gifts for them, these are for those who got A+ (show to researcher).

(S-INF-INT1190411-85-92)

hmm, for me praising is a type of motivation. I mean maybe they would do better work and the others who are inspired would do good work too. Used as a motivation, praising is a motivation to get them to do group work.

(S-INT2-150411-150-152)

Giving praises or presenting tokens of appreciation to students were considered important for Saloma as it was also reflected in her journal.

I encouraged my students when they recited the poem. I praised them and I told them that they could do it.

(S-J-220611)

However, in Agnes's classroom observations, it was noted that Agnes did not praise her students outwardly in all her lessons. She never uttered words such as 'good' or 'well done' as she focused more on explaining academic content knowledge besides giving and explaining values and definitions. She only said 'good' when she found out that all students were present in her class. In terms of motivating students, she used other students as comparisons to encourage them to do better. This was reflected in her journal:

Also to use the students in my class as examples so as to motivate them.

(A-J-220211)

Displaying Patience

Looking at Figure 4.1, Saloma appeared to display her patience more than other teacher participants. In all her lessons, Saloma displayed her patience especially to the four boys who sat in front of the class. According to Saloma, the four boys were weaker in their studies compared to the other students in the class. It was also observed that she conversed to them personally compared to other students in the class in order to get to know them (S-OB3-250311). This was clearly seen in her journal, as she stated:

The boys in front have always something funny to say. I allowed that so that they are able to talk to me their problems as I know that they are weak students. I need to be patient with them.

(S-J-250211)

In one of the lessons on 'Patriotism', Saloma told the whole class to be in their groups to create poems and later present them in class. The four boys were in one group and were seen discussing with one another. After the presentations of other groups, she called the four boys out to recite their poem, but they did not seem to move. She repeatedly call them out.

Saloma: You still have to do it. Go out quickly. (S-OB7-220611)

However, her voice remained calm and composed. She was seen smiling at them. Then she called out one last group to do their presentation. After the girls had presented their poem, she called out the four boys again. She smiled and looked at them. She waited for them and looked at them. She called out their names one by one. But they still refused to go out. Then she made an agreement with them to allow them to present during the following lesson. The students agreed. Caldwell and Sholtis (2008) affirmed that caring teachers demonstrated patience by allowing students time to give their own answers and did not display negative body language. Similarly, Saloma gave the students ample time and did

not show any fury or temper. When asked why she allowed them to behave this way, she reasoned:

I don't think anger helps so much; certain students, if you are angry at them, then they will sulk and leave your subject, I mean they will totally don't want to learn; so I don't want that to happen because I can read certain characters. If you really scold them, I'm really afraid they would just refuse to study this subject, so what I can see is to encourage them, maybe to correct their command of English or in Malay. They are a little weak, that's why I give them more time.

(S-INT3-010711-203-208)

This showed that Saloma understood her students very well and she acknowledged that they were weak in the Malay Language, so she had to give them time to master the language. She realised that she should not push her students too hard as it would have other repercussions. Her understanding of her students was illustrated in her journal:

I understand they are weak in the language, therefore I need to be patient with them.

(S-J-220611)

As for Agnes, she did demonstrate her patience to her students. Agnes concentrated more in giving information based on topics in the Moral Education text book. She also repeated her instructions on how to write their coursework in almost every lesson. In one particular lesson, she reminded the students about their next monthly test. However, one student asked her about it immediately after she had reminded them about it. Obviously, he did not pay attention in class. Nevertheless, she did not scold him and repeated what she said to the class before.

Agnes: Now, the last week of August is your monthly test. Remember that.

Student: Teacher, when is the monthly test?

Agnes: The last week of August. Let me check my record book.

(A-OB9-190711)

After checking her record book, she talked about the holiday schedule to the students.

When asked why she displayed such patience to her students who did not pay attention to her, she said:

But I think it's a reaction as teachers when the students ask you something you just answer. It's a response we give to the child, just cannot brush them off. It's an automatic kind of thing

(A-INT4-260711-177-179)

This went to show that patience was part of Agnes's personality, and she considered the students as children. She also considered it as part of her job as a teacher to answer any questions the students posed to her.

Displaying patience could also be seen in Bing as, from the observation made, it was seen she gave them freedom to be in their groups as long as the work was done. In fact, a notorious student went to her table and enlarged the font in her laptop so that he could see the words clearly on the LCD. She did not show any anger, as a caring teacher was perceived as one who remained calm and relaxed (Hayes et al. 1994). She just looked at him and continued assisting students in their groups. However, she kept reminding them about their work (B-OB3-200910). When probed further she said:

every week I will be reminding them, you know, then one fine day they will be ready to be responsible... we have to give people time to mature and grow because we cannot expect them to change overnight, we have to give them time and opportunity to grow... because last year I have this girl, she was in Form Four when I did a group activity, she was just on her own, she just didn't bother, she wouldn't do anything even if you scold her...but this year I could see the change in her, she has started asking questions, you know ... you give time for the person to change...

(B-INT2-60910-124-130)

Her patience seemed to be apparent especially when she allowed the boys in her class to engage in small talk with each other when she tried so hard to explain or give information related to academic content knowledge to her students. This seemed irritating to the researcher but Bing did not show any anger to the students; she reminded them to pay

attention to her, only after observing their actions for some time (B-OB3-200910). When asked further, she said:

Sometimes you need to be patient, sometime you lose patience, then, it's not that when we discipline them we are not caring. I remember people say you have to be cruel in order to be kind to that person, so there were times that I told them off, there were times I found they were doing my work right. If they were not doing my work, I would have told them to stop doing that, if not I would take their work away from them, or at times if they are making a lot of noise, I told them that they have a choice to stay in the class or go out there or they could go to the discipline room. I told them it's their choice, then, they quiet down, just for a short while.

(B-INT3-290910-55-62)

Her words showed that Bing cared for the students very much, as she believed the students would change their ways in time to come. She felt that, as an adult, she had to allow them to grow up and realise their mistakes. However, she did share her concern that she could not possibly pay attention to every child because of the number of students in the class that prevented her from doing so, apart from the time constraint. Noddings (2005) also acknowledged that classes should be smaller so that teachers could give attention to the welfare of the students. In fact, Cooper (2011) stated that class size needs to be reduced to enable meaningful interactions with students.

Nonetheless, in Kavita's case, it was observed that she did not display patience in her instructions to the students. The possible reason was Kavita was observed in a good class; therefore, her high expectations of the students were apparent. Kavita admitted that she would be angry if the students did not show the right initiatives in answering her questions or showed a lackadaisical attitude in their studies. She uttered:

...if I don't get the right response or answers, it's like the students are not thinking when they are answering. If they know the answer but they purposely don't answer and wait for you, I will get angry. Some questions are so simple, they can actually think and answer but the students are so used to be spoon-fed, so they expect the teachers to give answers.

(K-150811-116-120)

It portrayed that she was intolerant towards students who deliberately remained indifferent and passive, when in her mind, she considered them to have the potential to form ideas or to give their decisions. However, Kavita revealed that she was very patient with her very weak students, who were in their Fifth Form. Kavita's different behaviour towards the brighter and weaker students were also found to be similar in Barone's (2004) study where a teacher's relationship with the brighter students was not as similar as her relationship with her weaker students. Her dual role showed that Kavita was not consistent in showing her patience to her students.

Empathising with Students

Figure 4.1 showed that all teacher participants had the ability to empathise with their students, except for Agnes. Agnes showed empathy towards one particular student, Yosh, as she was absent from the beginning of the semester due to illness. When she came back after undergoing an operation, she asked Yosh tenderly regarding her health and told her to concentrate on her studies (A-OB8-050711). She did not force her to finish up her assignments as she knew that the student needed time to go through the healing process. However, Agnes knew that Yosh was on par with the others in terms of coursework. She said:

But in January she's okay, she did her work, her daily assignment because I'm giving her some time. I don't want to force her so I think she is taking her time, so far she's just like the others.

(A-INT4-260711-72-74)

Agnes also showed her empathy towards one of the subjects that she was talking about, during one of her lessons on Child's Rights. She did mention "poor girl" when she related a true case regarding the battle of custody between a husband and his wife who were divorced. The "poor girl" mentioned was actually the daughter of this couple; the girl wanted to be with her father but the court granted custody of the girl to the mother. It was

observed that the students listened attentively to Agnes but none of them showed any emotion pertaining to this story (A-OB2-220211).

Bing had also exhibited that she was able to empathise with her students. As Crippen (2010) conceded, a good and caring teacher learns to understand and empathise with others. In one of the lessons, Bing showed a profile picture of a role-model student and asked a student how he felt when putting himself in that role-model's shoes. He replied that he was sad. Immediately, she understood the feelings of that student by saying:

“Do you think your performance is as great as the student? Ah, he felt sad because if he compared himself to the student, his achievement was not as good as hers. He may not get the Achiever Award. Is that how you felt?”

(B-OB6-240411)

The student agreed with Bing. When probed later, she said:

Because somebody is successful, I wish I am in that position but I cannot achieve it so I feel sad but at the same time I know I am not doing enough to achieve that position. In fact that student may feel that, I should be the one going up, not somebody else.

(B-INT4-170211-89-91)

Her understanding of the student's feelings displayed that Bing has enacted care in this situation. She managed to make a link between the student's response and the situation given. This ability to make a connection could assist students in learning classroom materials and in engaging with their teacher in a meaningful way.

In her lessons, Bing did not push the students very hard to do their presentations. She understood their backgrounds and their personalities very well, as she had spoken to them individually. She commented:

Because of inferiority complex, some did share with me that when they were young they were being laughed at so they couldn't bring themselves to talk in front of a lot of people.

(B-INT4-170211-209-211)

In fact, she understood the feelings of a large female student in the class and never forced her to participate in the class discussions. The student would always have to be encouraged to get into a group and would not participate in any presentations. When asked later, she said:

I believe that when you are very big, you are very self conscious. So when you come up here, people will be looking at you and not the other two girls, so you won't be feeling comfortable to act, so I have to understand that. And the boys will be intimidating her, that will make her feel more shy and she will be withdrawing to her own corner so I don't want that to happen to her.

(B-INT4-170211-307-312)

Her feelings for the students were later enhanced in her thoughts as she penned in her journal. Her empathy with the student is clearly seen in her entry journal; she wrote:

I did not want to force because one of the girls is rather big sized and I did not want to embarrass her. I would want to encourage her to overcome her low self-image of being laughed at.

(B-J-240111)

It was clear that Bing was being sensitive to the student's situation and was looking from the student's perspective that would make learning easier for the student. This was also similar to Saloma's treatment towards the four boys who sat in front in her class. In all lessons observed, she was seen friendly with them as she understood that they were weaker students and needed time to master the National language. There was one incident when one of the students badly wanted to go to the toilet but Saloma refused to let him to. She wanted him to give her a reason for not attending school on Wednesday. However as she spoke, she was seen smiling and looking at them. Then she let him go. When asked later why she allowed him to go to the toilet, she answered:

I think he got stuck with it but I said never mind he can go to the toilet first but come back and tell me why, sort of he really looked he needed to go to the toilet.

(S-INT4-040811-45-46)

It was also reflected in her journal on why she did not allow the student to go out initially.

At first, I did not allow a student to go to the toilet as he has to explain to me first the reason of his absence on Wednesday. But after looking at his desperate look, I felt I needed to allow him to go to the toilet.

(S-J-290711)

It clearly showed that Saloma empathised with the students' situation as it indicated she needed to be easy on them. As for Kavita, although she understood the feelings of her students based on their culture and background, there were occasions she was judgemental on them. There were students who hailed from broken homes, so family issues could be sensitive to the students. Once Kavita spoke to a student and accused her of not wanting her parents as a reason for her failure to get her parents' signature on her report card. The students defended herself and told Kavita her actual situation. Kavita realised her mistake and said:

I just had one girl who said, 'teacher don't'. I told them to ask their parents to sign their exercise book. I said if you didn't ask your parents to sign that means you don't want your parents. So this girl told me not to talk like that and she explained that her mother doesn't stay with her father, so her mother is always working. She doesn't have anybody to sign the book for her. Then I realised that I made a mistake and I told her to wait for her mother to sign the book. So sometimes we take the children's problem for granted when you listen to this. Actually, I felt so sad for the girl, you know and when she told me, she had tears because I said they should not have a father at home because of their attitude. So she felt it because she doesn't have a father at home, and now her mother is always working, therefore she cannot feel the love of the family.

(K-INT2-190411-254-266)

The student's explanation made Kavita realised that she was too quick to have an opinion on her student. However, in one lesson on 'Family Values', Kavita showed that she empathised with a student when she understood her feelings. Initially, the student had difficulty in explaining about her mother's sacrifices for the family. Kavita helped her in

sending the message across and at the same time understood the girl's feelings based on her facial expressions.

Kavita: She always gives in because of you all. So you feel very sad for that.
The student nodded her head.

Kavita: You feel like crying, right? Because of you all, your mother has to give in to your father. Right or not? Yes, a lot of sacrifices mothers make. If fight, divorce, difficult also. I don't want you to cry in the class, okay, thank you.

(K-OB4-110411)

When delved further, Kavita said that the students would tell her their problems because they knew that she would empathise with them. It showed that Kavita understood their problems. She commented:

They cry because they know their family is not perfect. Subsequently when you probe, they will reveal to the teacher, 'my mother is not with my father, my father is diabetic and he has no leg, my mother now is with another man'. This scenario can be very sensitive you know, that's why they like us, you know because since they know we empathise with them, they'll learn to open up and consider us as their friend.

(K-INT1-070311-760-765)

if you come and tell me about stomach cramps I know because I go through that every month, so immediately I empathise, I will get the Panadol even though it's wrong to give panadol to the child but immediately I will think of hot water, hot tea with lime, because I go through it, that's what I do when I have stomach cramps. For example I used to have boys coming to me because of migraine. If I go through migraine, I know how it is.

(K-INF-INT1-250411-46-52)

Treating Students Fairly

Figure 4.1 indicated that Saloma was a strong advocate for treating students fairly compared to Agnes, Bing and Kavita. She believed that students must be treated fairly, as it reflected in her journal.

I also believe that students need to be treated fairly.

(S-J-060511)

In all classroom observations, it was noted that Saloma treated the students equally irrespective of their race. She would not start teaching if some students were not in the class because of hold ups of previous class periods. In one lesson, Saloma wanted to discuss the errors the students made on their monthly test papers. However, she discovered that some students were still not in the class because they were not back from their Chinese lessons. So, she told the students, “We will discuss if everyone is here. It’s not fair. After that, you have to do corrections” (S-OB2-230311).

When probed later, she felt that being fair to students was important to prevent further problems. Furthermore, students complained less because they perceive her as fair, thus fewer problems will crop in the classroom. She said:

I have to be fair, I don’t want to encounter problems, thank God until now I don’t encounter much problems in class because for me everybody is equal, and I try to not to make one person feel that I treat this person better. Maybe now you can see that I talk to the four students in front more than the others, but only because the others can stand on their own. They don’t need that much attention but I do go round and ask. I mean those girls at the back are already good, they know so they don’t ask many questions. I mean those sitting in front need more, maybe I talk more to them compared to the others.

(S-INT3-010711-219-226)

Regarding the four boys who were sitting in front of the class, Saloma felt that they needed extra attention from her compared to the others as she felt the others were more capable, therefore they were able to be on their own. However, when it came to homework or class presentation, the boys were no exception. They would still have to present, although Saloma gave them extra time due to their weakness in the language. She said:

I think they can do it because Lim said on Wednesday they have actually prepared but two were absent, so I said never mind, but they still have to do it. Sooner or later when four of them are here they will do it. I mean fair is square, everybody has to do it, but I will get angry if they don’t finish certain things like exercises.

(S-INT3-010711-208-213)

Saloma had also declared that when it came to punishment, students must be punished accordingly and justly irrespective of their background. She believed that consistency was important in carrying out punishment so that students would learn to respect the teacher because she was fair. She commented:

Consistent, I mean if they did something wrong, you have to tell them and not ignore. I mean you have to be fair. I mean you may warn this student or give information to their parents, so for the next student you must do the same thing.

(S-INT1-030311-457-460)

Saloma also indicated that she was very fair to the students as she would lay down the rules and regulations on how one should behave in the classroom. Students perceived this as being transparent and felt that she was a fair teacher. Many of them would prefer to tell her their problems. She said:

Students may want to go to their Chinese language teachers and their Tamil teachers but they do listen to me compared to other teachers because it is important of being fair in class. They can see I'm being fair so they will come back to me. And I told them whatever happened outside the class and if the other teachers come and complain to me, I will come and see them.

(S-INT3-010711-287-291)

I think one thing I treat the students equally. My first lesson, I would lay down the rules in the class. I mean if they do something wrong, there will be consequences, okay so they have to agree with the punishment. I told them, "do you agree with me, I mean everywhere you go if you did something wrong you will get something", so they understand what I want in class.

(S-INT1-030311-57-61)

The same could also be said of Kavita, who did not take sides with any student. Being a vocal person, Kavita was very direct in her approach. If she saw any student behaving inappropriately, she would not hesitate to reprimand the student irrespective of the student's race. Students perceived her as being a very fair person which will be discussed later. Many considered her as a mother to them. In fact, Kavita perceived herself as a mother and considered the students as her children. She said:

Just like my children, I feel like I'm like their mother, I don't care what race they are, what's their background. For me I want them to look at me as a mother and I look at them as my children. And most of the time they will tell that they are my sons-in-law, he, he, he, he, he, he.

(K-INT1-070311-654-657)

Furthermore, even parents of other races began to look up to her because of her non racist ways or unbiased treatment of the students in the school. As discussed before, Kavita would go out of her way to solve students' problems if their parents were unable to do so. In one incident, a parent of a different race called Kavita to solve his son's problem as other teachers were reluctant to give their personal mobile numbers to students and parents. Kavita went to the police station to bail his son out. Kavita recalled:

...Chinese students would consult me even though now I'm not the discipline teacher. I just had a case last year, I was not even teaching the boy, the parents had very serious problem with this boy you know and somebody from the previous batch gave my mobile number to them because all my students will have my mobile number. I helped his son. Every student will have my mobile number.

(K-INT1-070311-237-241)

It was very obvious that Kavita loved the students as her own regardless of their background. Treating young people with fairness has allowed her to get the best from students and students would probably emulate this important trait of hers. It was also part of her personality to show care for her students and this has enhanced the relationship with her students.

Bing also believed in treating the students fairly. During observations, Bing did not discriminate any particular student in the classroom. She treated the students in the same manner whether they were Chinese or Indians. Although she had the desire to talk to students individually, time did not permit her to do so. Furthermore, as stated earlier, she felt the enrolment in the class was too large that it prevented her from talking to students individually. There were occasions where Bing wanted to talk to a certain student in class

to know his problem but she was afraid that this would take too much time and other students would perceive her as being unfair. She uttered:

students perceive teachers as not fair, why teacher showed so much attention to that person and not me, you know. If the teacher is prejudiced, the students will know, teacher like certain people or teacher don't like certain people so I try not to do that usually, you know in class, using students' class time.

(B-INT3-290910-73-76)

Therefore, Bing would meet up any students who needed her help after school hours as she did not want to take up the limited classroom time, as the focus should be on their studies.

Likewise, Agnes also believed in treating the students fairly, irrespective of whether they were weak or good students. In all observations, it was accounted that she treated the students in the same manner irrespective of their race. She did not discriminate them in any other way except that she wanted them to do well in their studies and pass up their coursework on time. In her handling of weaker students, she did admit that she had to treat them a little differently as they required on more attention from her. Although she scolded them for being mischievous, nevertheless she showed her concern towards them and did not want to be construed as biased. She said:

If you find a naughty student, you cannot keep on scolding that person, here I whack them on the back and later pat them to show that I love them. If not, they would look at you as though you are very BIASED.

(A- INF-INT1-260411-37-39)

Her loud tone on the word 'BIASED' displayed Agnes's awareness of how the students perceived her despite their mischievous behaviour. It was also written in her journal that she felt the school authorities should treat every child in the school in a fair manner. As Nucci (1997) pointed out, fairness and flexibility in school policies should be adhered and enforced by all levels in the teaching profession. In her journal, it said:

Students are taught that the school also gives punishments to individuals that go against school rules. Punishment made or decisions made by school authority must be fair to all.

(A-J-220211)

This presented a picture that Agnes did not like to be construed as a person who was prejudiced towards her students of a particular race or religion. Her sensitivity of the perception of the weaker students towards her indicated that she was concerned about their feelings, as they wanted to be loved and cared for, just like the other students.

Listening to Students

Figure 4.1 showed that ‘listening’ was an important feature in classroom practices of the *Excellent Teachers*, Kavita and Saloma compared to the *non-Excellent* teachers, Agnes and Bing.

Being an *Excellent Teacher* for ten years in this subject, listening to and understanding students were Kavita’s normal routine in and out of the classroom. Students would go to her if they have personal problems. Other teachers in the school would encourage the students to consult her. She uttered:

If they have any problems, they’ll come to me. In this school, even other teachers also will also tell them, go and see Mrs. K.

(K-INT1-070311-230-231)

In one lesson, it was noted that a student indicated that she would not want her child in future to celebrate her birthday. After a few probing questions by Kavita, finally Kavita understood the feelings of the student. She told the class, “Listen, she is actually a bit sad, people don’t celebrate her birthday. And she wants her child to do the same to her” (K-OB6-200611).

Despite that, Kavita felt that she has hurt the student’s feelings and would like to spend more time with the student later to understand her better. Kavita felt that her words uttered to the student might have offended the student. She stressed:

I think I needed to spend more time on Yang Lee. Because I don't want to divert the class attention on her only, then she will feel very offended. So I should sit down and talk to Yang Lee, you know about this thing and clarify that I was not actually angry with her, you know. And when I saw her on Saturday, she didn't even look at me, maybe she's scared or she was fed up, then I realise I must do something. I heard from the class that she is a problem child. I will normally ask their friends, if something happen I will call and ask the children, they will also tell, 'teacher she is like that, like that, like that, teacher'. So it reflects.

(K-INT3-280611-452-460)

It was also reflected in her journal that she knew her actions were inappropriate to the students. She sensed that she should have taken a better approach in understanding her student. It stated:

If a student shows negative attitude, it's not proper to tackle them in class in a negative way. Then, after class, talk to the students about their behaviour. I try to understand the problems first.

(K-J-280311)

Besides that, another way of listening to students was Kavita's acceptance of students' answers. She opined that one should be open-minded in receiving children's answers. This is also found in Caldwell and Sholtis's (2008) study where caring teachers listen, accept students' answers and give positive feedback. In one lesson, Kavita accepted a group of students' decision on public telephone.

Kavita: My God, hundred years form now people still use public telephone.

Now people don't use it anymore.

Student: Got, see outside. In school must have.

Teacher nodded her head and said:

Kavita: That in school.

Student: Primary school, no progress.

Kavita: Okay.

(K-OB8-250711)

When enquired on why she accepted the students' answers, Kavita said:

I think they also are small children. I mean you don't expect miracles from everybody, right. Sometimes they will answer ridiculously but as a teacher you have to be very open-minded. I mean you can comment to a certain extent but not to hurt

their feelings. So if you can comment in a funny way or in a jovial way, they can take it positively and they can just laugh it off, rather than you make them cry and they hate you for what you have done in the class because this kind of bad memory will carry long in your life.

(K-INT4-020811-217-223)

It could be concluded that Kavita considered listening to students as an important means to understand their needs so that they would not hesitate to consult her whenever they needed her help. This creates an awareness that listening attentively to an individual's perspectives supports learning, and one's ability to listen results in better relationship between individuals (Cooper, 2011).

Just like Kavita, Saloma's students too went to her if they had problems. It was also part of Saloma's personality to listen to them and open up to their ideas. Saloma had strong regards for Moral Education because she felt it was an only subject that allowed the students to talk about personal issues, besides facts. It gave them freedom to express themselves; therefore, Saloma opined that students would go to her compared to other teachers. She commented:

I think this is the only subject that students are free to talk about personal things, I mean it is not Science or Maths, it's too educational so it's the only time they can talk because I teach about what happens in their life. I mean what's going on in their lives so I think that makes them open up to me a bit more.

(S-INF-INT1-220411-15-18)

On handling students' problems, it was also written in her journal that she would like to listen to them and help overcome their predicament in their lives. It stated:

I would listen to them and find ways to solve their problems.

(S-J-220411)

Her listening ways also compelled the four boys to talk about their personal issues with her as they felt comfortable with her compared with other teachers. She stated:

I notice those in front are more prone to tell about their personal things that they are more comfortable to share with me, so I could not speak out loud because it's a bit personal. I mean they just share certain things that happened at home, so it's a small talk, we are used to that. They are just sitting in front, they will comment on something then I will say something.

(S-INT2-150411-79-83)

Just like Kavita, accepting students' answers was a way to show that Saloma listened to her students. In one lesson, it was observed that the students commented on her but in their usual jovial way. Saloma did not show any apprehension towards the students. When questioned her reason for that, she stated:

for me, the students are very truthful, they say something so I accept their comment. If they don't have any comment and just say what they feel but they really don't have hard feelings or ill feelings towards me, it's just something that they observe so we just laugh it off. It's okay, so sometimes I think I have to be a bit strict to them as long as I think they keep it that way it's not a problem. As long as they do not go beyond into something worse then that's fine.

(S-INF-INT1-220411-6-12)

Accepting students' answer was also one way of Bing listening to the students. In one of the moral lessons, Bing asked a student why he would not allow his child to take up singing as a profession. She accepted his answer and another student gave his opinion why parents should allow a child to take up a singing profession.

Bing: Why, Naren?

Naren: Parents have brought up and sacrificed a lot for the child. Therefore, the child should at least sacrifice just one for the parents. The child should listen to the parents.

Bing: Okay, thank you, Naren.

Bing repeated what Naren said to the class and asked him whether she was right in interpreting his answer.

Naren: No teacher, the child can sing but only part time. Should study hard and sing leisurely. No need to be like Siti Nurhaliza (professional singer).

Bing: Don't be a singer as....indulge singing as a hobby and can indulge if one has the time. Okay, good, a thinking which is matured. Kavindran did not agree. Okay, give me your opinion.

Kavin: But teacher, if the child has talent, the parents must follow the child's talent.

Bing: Yes, I also agree, we have to see the child's talent. If the child becomes an engineer but does not know his/her job, then we have to see the talent.

(B-OB6-280411)

The discussion that took place showed that Bing listened to her students' opinions and she did not dismiss their answers. In fact, listening and talking to students was one of her ways of showing care to the students. Studies have shown that listening to students and accepting their answers is one of the traits of a caring teacher (Certo et al., 2008; McAllister & Irvine, 2002). In reaffirming her care, Bing said:

.....you take extra time to find out and to know students' problem... and not just knowing, after finding out, you will take action.

(B-INT4-170211-4-6)

It was also written in her journal that she would like them to talk about their problems.

Here, it showed that Bing was a good listener.

I should let them talk about their problems and let them discover their own problems. Let them realise their mistakes.

(B-J-180411)

The above verbatim and journal entry demonstrated that Bing would find time to talk to her students, listen to them and then later take appropriate action to help those students.

However, in Agnes's case, it was observed that there was only one way interaction in her class. Most of the time, Agnes would explain the academic content knowledge to the students and students would listen attentively to her. There was minimal interaction with her students during lessons except for some questions from the students regarding questions on coursework and ways of answering exam questions.

In an interview conducted with Agnes, she did disclose that there was a difficult student in her different class that required attention. In handling issues with the student, not

only Agnes talked to the student, other teachers too were playing their part to assist the students. Agnes said:

...I notice this Form 5 girl this year who is very quiet. Now, being very quiet is also a concern to us because we don't know what the child is thinking, so normally, not only me, there are also a few other teachers who have talked to the child and decided whether to send the child for counseling or not. You can actually identify the child.

(A-INT1-010311-342-346)

Agnes also felt that it was not her jurisdiction to know the students' personal problems as she was not the class teacher. She indicated that class teachers would handle students' problems and if they could not handle them, the students would be sent to school counselors. She verified:

Now the teacher is handling it but we know why she is so quiet, why is she so sleepy in the class because we found out that she is working at night. That is one incident. But others, we don't know, so it's up to the class teacher to probe further.

(A-INT1-010311-48-350)

It can be said that protocols played a part in the school's routine. It was made known that only class teachers or school counselors are allowed to handle students' problems but not subject teachers like Agnes.

In conclusion, the *Excellent Teachers*, Kavita and Saloma displayed more modelling traits such as listening to students in the classrooms compared to the *non-Excellent* teachers although Kavita's patience was not observable in the classroom. However, Bing as an experienced *non-Excellent* teacher has shown favourable modelling traits to the students.

Nurturance

Besides role-modelling, nurturance is also part of the teacher's displaying caring in the classroom. Nurturance, related to parenting practices, is essential to the social and emotional well-being of the students, where students learn to behave and interact well with others (Baumrind, 1989; Walker, 2009). In all the four teacher participants, it was found that advising students was the main trait, followed by instilling discipline and encouraging students as depicted in Figure 4.2.

	advising students	encouraging student	instilling discipline
Agnes	24	1	15
Bing	4	2	2
Kavita (Excellent teacher)	8	5	2
Saloma (Excellent teacher)	26	3	6

Figure 4.2 Frequency of Teacher's Nurturance in Students
(Matrix Coding Query from NVivo 8)

Advising Students

Based on Figure 4.2, Saloma and Agnes were seen portraying their enthusiasm in advising students compared to Kavita and Bing. In one of her classroom lessons, Saloma has told the students that academic performance alone was not enough, and they needed to have other related skills in order to succeed in life. Her advice to them was one of her ways of showing care to the students. She confessed:

You mean how to care for my students? I think by giving advice, I do care sometimes, for me, I'll advise every time they did wrong, I'll not punish them.

(S-INT2-150411-143-144)

She also told her students that she wanted them to cultivate good character, besides being excellent in their studies. She stated this in one of the interview sessions:

I want them to do well, I told them to listen in class. I want them to get an A, but at the same time I want them to instill good behaviour, good discipline in themselves.

(S-INT1-030311-66-67)

To be an all-rounded person, Saloma believed that interpersonal skills were important if students were to succeed in their career later, besides attaining academic degrees. She alluded that concentrating solely, or putting great emphasis on lessons, only in class, would not assist students to excel in their lives. Communication skills were vital. She put forth her thoughts:

...I noticed those people who have problems later on looking for jobs are those who barely speak English especially those who can't communicate, even after they have completed their studies. Everybody has the same degree, so what makes them different is their communication skills. They have to practice this in school, I mean if they are shy students in school and they are not going to change, then they cannot suddenly be outgoing individuals if they barely talk in school. So paying too much attention on just lessons is not good enough. They have to be good in both sides, they have to have co-curriculum, they have to know how to speak, how to talk, how to communicate, I think it's a very important skill for the students, now or later on.

(S-INT4-040811-68-78)

It was also reflected in her journal that her intention to advise students was to make them better people. She wanted them to do well in their exams and at the same time develop good character. It stated:

I advise my students that balance in life is important so that they become well-rounded human beings. I told them that they have to work hard in order to pass their exams and not to indulge in vices.

(S-J-250211)

Saloma also advised the students to care for, and understand their families. She too realised that students seldom showed their appreciation towards their families despite their parents working hard for them. She felt she needed to instill this value in the students. She said:

...that's a bit tough because yes, they are in their teens and that's why sometimes I told them it's not easy to raise you up. You have to think about it, I mean you are

teenagers don't make the wrong choices, you see your parents are working to give you money, basically what we can do is to give advice, trying to tell them to understand their parents if they sometimes they don't have time for them. Okay, I don't know what we can do in school but least the I could do is to give advice.

(S-INT2-150411-101-106)

In one classroom observation, she told the students to be good to their families.

She said to them, "When your parents scold you, you give a long face. You enter the house sulking away. Ok, what else? You do not talk to one another" (S-OB3-250311). She perceived that students should appreciate their parents who had sacrificed a lot for them.

Hence, she said:

...their parents have been taking care of them for so long, so it's unfair suddenly at this age, in their teenage years that they just want to go with their friends without appreciating their mom. After this they are going to university, they are going to miss their family, so while they are at home, they should show their love to their parents, they should appreciate their parents because after this they don't know where they are going to end up. They might be far away, studying in a college so now when they are at home they should help their mom so that their mom won't feel so burdened. Sometimes, housewives would be so burdened with work that if the children show gestures of love I think their relationship would be better. That's what I'm trying to tell them.

(S-INT2-150411-86-97)

I mean if you don't treat your family, you don't care about your family, then it's hard later on. They need to be good to their family. Be a good son, help their mother and father because even though there are a lot of working parents, they don't really have time. So they should know when to help and not just leave their parents. They should not just talk to their parents when they need money. These need to be built on so that later they know the importance of family.

(S-INT1-030311-383-390)

Her advice on this matter could also be viewed from her personal perspective, as Saloma was staying with her parents; therefore, she probably sensed a need to share her feelings with the students. This urgency could also be seen in her journal. It said:

I advise the students to love their family and spend time with their parents as they have sacrificed a lot for them.

(S-J-250311)

On the other hand, it was seen that Agnes advised students on attire, mannerism, and respect towards parents. Agnes was very particular about students' attire in class. In one lesson, the students were filling in their worksheets, a girl came into the class and asked permission from her to collect a form from the students. The girl had a bandage on her right arm and wore slippers. She was obviously injured. However, Agnes advised the girl to wear sandals instead of slippers (A-OB4-120411).

In the first classroom observation, Agnes told the students that 'dressing' was important. She said:

If you have an invitation letter, make sure you read from top to bottom. Next time, all of you will work. Dressing is very important. From Mondays to Fridays, girls wear skirts. Saturday, you can wear t-shirts. I see the boys the pants are dangling. Wear smart. Shirt must be tucked in, wear your belt. Don't wear Japanese slippers, look horrible.

(A-OB1-080211)

In another lesson, she told the whole class:

First thing you come to school, you should be neat and tidy. Your pants should not be hanging. Cannot wear, throw it away.

(A-OB6-140611)

Agnes felt that students should be disciplined to wear proper attire. In her mind, looking good would portray a good image especially when it is related to job seeking. People's opinion mattered to Agnes. She uttered:

...I find that children have to be disciplined and I just cannot stand students looking sloppy, shirt never tucked in. They are sloppy, you know. Teachers don't like to look at these students, you know, to me they look more like hooligans. I mean there must be a standard dress code and if they wear nice with the tie on they look neat and tidy.

(A-INT2-120411-137-140)

Agnes also opined that showing good manners portrayed one's good character. In the first observation, she told the students, "When you go overseas, you must have good manners" (A-OB1-080211). When asked why she told the students about manners, she commented:

...when people give you something, always have the courtesy to say thank you, it's a very basic thing, even from day one those children from kindergartens, they were already taught the magic words 'good morning, good night, thank you'. Basic, they should know.

(A-INT1-010311-364-367)

She also said:

That Malay proverb, "*Budi Bahasa Budaya Kita*" (Courtesy, Our Culture), that one is very important, mannerism is important. Don't you think that is nice to talk to someone with good manners? Than with a person who is so rude? You don't even feel like talking to the person. So I always tell the child that it's always good to have good manners, your mannerism shows, and your character shows.

(A-INT1-010311-352-357)

Agnes also felt that students should be courteous to their parents. In fact, she told them to communicate with their parents and show respect to them. In one observation, she informed the class that some students did not bother to wish her when they saw her and she also asked the students whether they wished their parents. When asked her need to tell the students to communicate and respect parents, she said:

They have to go back to the meaning of the values, let's say being polite, a lot of students show it only in front of us teachers because teachers are supposed to mark their papers, they are supposed to show good example but towards the end we don't know whether they respect their parents or not, so you have to tell them respect does not mean only to the teacher but should also include family members, and their friends. Then, everything will be okay.

(A-INT1-010311-254-260)

She also stressed:

You see if you respect one another there won't be any arguments, even in the family there won't be any sibling rivalry, you will tend to help each other. And there it starts from square one. I always tell the students charity begins at home. You start to learn to respect your parents first, after your parents, then your brothers, sisters and then your teachers. You also need to love your friends. We must instill in them the value of loving each other.

(A-INT1-010311-262-268)

Here it showed that Agnes was trying to instill good values and desirable qualities in the students through advising. By advising and instilling values, she demonstrated her need to nurture students in terms of their behaviour.

Kavita was also often seen to be advising students in her lessons. The advice given was related to the topics that she touched on. However, the most advice given was always related to family. Kavita advised her students to care for their families. In one lesson, she asked her students whether they have shown love to their fathers by hugging them. Some students were seen giggling upon hearing this and Kavita was surprised that many students did not show their appreciation towards their family. She then told them to show their love to their family members, like hugging them. She pointed out to them:

You have only one father and mother. Girls and boys that you don't know, you make them into boyfriends and girlfriends, you hug and kiss, why don't you want to do it to your own father and mother? Hugging is a good thing. If you are going to be like this, your children are going to be like you. In time, you are going to live like a robot. No physical touch.

(K-OB4-110411)

Many times Kavita was appalled at her students' indifferent attitude towards their parents. She felt that her students need to be told repeatedly to care for their families. She considered some of her students to be self-centered and only thought of their parents when it came to their allowances. In fact, she questioned their attitude. She said to them:

There's three important days in a parents' life, one is the birthday, which comes only once a year, next is the Mother's Day or Father's Day, and next is their wedding day. You celebrate these three important days in a year. If you don't want to celebrate your parents' day, why do you demand anything from your parents?

(K-OB6-200611)

When pressed further regarding her rationale for these utterances, she stressed that parents would be hurt if children did not care for them. She even gave the example of her own daughter's attitude, who had taken her for granted. Therefore, she wanted to impose on the

students the importance of care towards family. Besides, she wanted her students to feel empathetic towards their parents who have worked hard for their future. She considered it commendable if the students remember their parents, wherever they are. She highlighted:

Normally, the caring will start from home. They have to take care of their parents. If a parent is sick, diabetic, or has high blood pressure and has no money, they will definitely depend on their children.

(K-INT2-190411-275-278)

I think that they have the caring but they do not know how to take care of the parents. I always say to my eldest girl that she doesn't care about me because she never called me. She goes to study and she never calls me. It is only when we call her, she will answer. We asked her why she did not call, she said there is nothing to talk about, therefore there's no reason to call, which is very hurting you know but maybe that's her style. So that's why I think I want the children to be more caring, more sympathetic and empathetic towards others and their family.

(K-INT2-190411-289-296)

It can be construed here that Kavita advised her students as though they were her own children. It is part of her personality to inform and to remind them that they should not forget their parents.

Giving advice was also one way of instilling values in the students. In one observation, she gave examples of people that the students should appreciate, like the bus drivers, gardeners and so on. She told them to show simple gestures that they appreciated them, such as saying good morning, or by asking them how they are, and by finding out whether they have eaten or not (K-OB6-200611)

Those simple gestures were important for Kavita for she did not want her students to take people, especially their parents, for granted. Her experiences had taught her these values; therefore she wanted her students to learn to appreciate the kindness of people irrespective of their backgrounds. Her view points were:

Ahh, until you lose something, you don't appreciate. It is always like that when they are always there such as father is there, mother is there. I've lost my mother and I know how much I missed her.

(K-INT4-280611-375-377)

Bing too advised her students in terms of managing their time wisely and spending time with their families. In an observation, she told them to plan their time wisely. She talked to them to have time for resting, playing, eating and going for tuition. She told them not to study all the time – “study, study, and study”. “Have an appropriate time management – not only for academic activities. Academic performance is not everything” (B-OB7-070211).

Bing also felt that she needed to instill values in the students so that they would become all-rounded persons in the future. She stressed that balance in life was important. It showed that she wanted her students to be successful in future not only in academic field, but also in other areas; and to make that happen, students need to have values to make them succeed. Her views were:

I'm not saying that they should put aside academic but if they can't it's okay because there are many alternatives to be successful, not just academic and I want them to develop as an all rounder person, more so like someone who is successful, to be a powerful authoritative figure. I think I have to stress to them moral values are very important because it doesn't mean that you can do whatever you want to achieve something. Most important thing is that the achievement should be based on good principles in life or moral values and that's what I'm trying to instill with them.

(B-INT7-180411-25-32)

Besides, in one lesson on 'Love Towards Family', Bing told the students to spend time with families. She wanted to instill the values of love towards family in the students because she felt that they were not spending enough time with their families. In a different lesson, she even narrated a story where a boy wanted to buy time for RM200 to be with his wealthy father. The students were puzzled when she narrated this and asked her why he

needed to buy time. Bing answered that the father was too busy for his son and his son thought that money could buy time. Then she told them that time was precious and they needed to spend time to be with their families (B-OB7-070211). She pointed out:

Yes, I want them to understand their parents because for family charity work, they need to spend time with their parents. Before that, they won't even have time for their parents, you know, so I want to instill the value of love towards family.

(B-170211-363-366)

Instilling values through advising was one of Bing's caring ways to the students. She also took opportunity to present students' behaviour as an example to make students aware of the values they needed to possess. In fact, it was stated in Bing's journal her ways to instill the necessary values in them. It said:

Make use of the opportunity to highlight student's example of coming in late for class and link to the values they are going to learn.

(B-J-070211)

Therefore, the above findings showed that giving advice on a regular basis was the common trait in all teacher participants in showing their care towards their students. Just as how caring was manifested by educators through advice on topics related to academics and HIV/AIDS prevention in Zambia (Bajaj, 2009), here caring was manifested through advice on students' behaviour and family care.

Instilling Discipline

Figure 4.2 revealed that disciplining students was an important feature for Agnes compared to Bing, Kavita and Saloma. Disciplining students was a natural trait for Agnes. Throughout all observations, Agnes set certain rules in the class such as that she would not tolerate students who talked during lessons while she was teaching. Lickona (2001) reasoned that part of moral discipline was to set rules in the class to nurture students' behaviour. In one instance, Agnes halted her lesson mid way when she observed

two male students speaking to one another in the class. Immediately, she instructed one of the male students to sit in front. In another lesson, another two male students were seen talking too. She said to them,

‘You keep on talking, you go out. Stubborn, how many times I tell you.’

(A-OB9-190711)

When enquired for her intolerance for students talking in class, she said:

Yeah, when the students are talking, they are not listening. In Moral, I feel a lot of things you cannot read from the book, you have to listen attentively and then after that you can apply. You can talk after I have finished my topic, this is not to say I don’t allow the students to talk but they must know when is the correct time for them to talk. If I allow them to talk, it is going to disturb the flow of my lesson.

(A-INT3-230611-18-22)

Here, it showed that Agnes wanted the students to listen attentively so that they would be able to do well in their exercises as well as in their exams. Conversing to one another was not prohibited but Agnes opined that students should know when to communicate. She cared for the students and felt that they would do well if they listened to her. In another observation, she found that a student had written the corrections of the Mid-Year exam in a different format. She instructed the student to rewrite the corrections in a format that she had given (A-OB6-140611). When questioned the reason for doing so, “instilling discipline” was her answer. She explained:

You see students must be taught to be disciplined. When I gave certain instructions, I expected them to follow. The students did not. What they did was they didn’t bring the book, wrote onto another piece of paper and then later cut and paste inside the exercise book. Sometimes they didn’t even bother to paste it and their work looked so sloppy. I never, never liked this type of work. I like a very neat and proper work, not simply do to satisfy you...and that is not a proper way. In the exercise book I also find the dates should be on the right side but somehow the word is on the left side. This should be taught from the very beginning, in the primary years, so sometimes I wonder what have they been doing all the while in the primary years

(A-INT3-230611-181-190)

Agnes also disliked students sleeping in her lessons. In one lesson, she had to stop her lesson and stared at a student sleeping at the back of the classroom. The other students then woke the student up. She told the student to wash his face. She later explained her reason for doing this. She said:

Ha, ha, first, they are not allowed to sleep in the class, the teaching and learning is going on. And then secondly, when you are sleeping you are not actually paying attention, you know and it shows that you don't like my lesson (laughing) or they feel that Moral is very boring or they feel that Moral is not an important subject. So actually, I don't like the idea of the students sleeping in my class and I always observe in the particular class, it's the same students and not only that they sleep in my class, they even sleep throughout in the exam hall.

(A-INT3-230611-24-30)

Agnes did not want the students to consider that Moral Education was not an important subject; therefore she did not want them to sleep. Furthermore, she considered that it was her duty as a teacher to make sure that students were paying attention to her. Instilling discipline was her way of showing care to the students. In weaker classes, besides disciplining the students, she also had to show gestures of love to the students such as tapping their back. She informed:

Yes, but at the same time you have to discipline them. And then you scold them but you see students don't like you to scold them often so towards the end they just still want to know... show them that you care.

(A-INF-INT1-260411-44-46)

For Kavita, disciplining students was completely a non-issue. All observations showed that students listened attentively to her in the classroom. There was silence when Kavita started off her lesson by talking to them first. This behaviour is considered normal as obedience is the norm in Eastern culture (Van & Leong, 2006).

When it came to their studies, there was no compromise. Kavita admitted that she was very strict in supervising their work. She would make sure that there was an index written in their exercise books. She confirmed:

I think before I became an excellent teacher, there's discipline in my class and I don't compromise with the discipline. My students know that I'm very strict that all my exercises and notes must have index.

(K-INT1-070311-914-916)

Kavita also confessed that she sought perfection in her students' work. She would not tolerate if her students did not do the work required even though they were absent from her class. She would expect the absent students to get relevant information from the students who were present. It showed that her main concern was for the students to excel in their studies. She commented:

There's no compromise, and they know if they don't come to school, they also have to do their work, so there's a lot they have to do. So after two months you will realise that they will whisper to each other 'hey index, index, index.' And they should also know how many structure questions they should have. I must hear nine all together, if somebody says eight that means that person missed one question. So I think that is the perfection part of it of me.

(K-INT1-070311-918-923)

In her perfection, Kavita was the only teacher in the school who managed to send in all her students' exercise books, especially from the weak classes, to the principal's office for checking. Kavita has a way of approaching the weak students and she has laid down the ground rules when it came to their exercise books. Therefore, the students respected her as she was willing to compromise with them. She highlighted:

When I send my books to my principal, my principal always asked, 'why are you the only one who can get all books?' Students send all the exercises that are completed even though they are weak students. I told her that if the weak students copied, I wouldn't mind but they would have to do. That's the mutual respect they have for me as a teacher, I will mark the exercise as late if it is late because I cannot be waiting for them forever.

(K-INT1-070311-924-929)

It can be said that Kavita stressed the importance of discipline so that students would learn to take their work seriously. The "mutual respect" that Kavita and her students have for one another facilitated her classroom management. Furthermore, students, who felt that their

teacher was treating them with respect, would also give their best to the teachers. Despite stressing discipline as a focal point, her concern for the students was that they enjoyed learning, as she believed that learning should also be fun.

Just like Kavita, Saloma did not encounter challenges in disciplining students.

Saloma stressed punctuality, and students' presence in class on time. She stressed:

You must be on time, I understand if the teacher before you goes into the class a little later but you must straight away come to class in order not to be late

(S-INT1-030311-69-71)

Saloma felt that punctuality was an important factor, as it disciplined the students on working habits in the future. This is what Lickona (2001) propagated that "rules should be established in a way that enables students to see the moral values or standard behind the rules" (p. 69) as this teaches the students to respect others. In that way, Saloma believed in moulding the students from a very young age so that it would assist them in their lives later. She said:

You have to discipline them from young, so I keep on telling them, if you keep on coming in late, if you don't send your work, what will happen when you are working, the boss will surely sack you. In school, the teacher only gives you warning if you are late to school and there is also the demerit system. But it will affect you because if you are used to coming in late, then later on it will affect your life because you will go to work late. So if you learn about discipline now it would help you in your life, it would help because now is where you start. I try to instill in them so they realise the importance of not taking things lightly, I mean humour is humour but certain things you have to be strict, I'm into discipline.

(S-INT1-030311-331-341)

It portrayed Saloma as someone who was concerned for her students' future as their attitude would decide how well their future would be. Some students considered Saloma to be a very strict person but all she needed was for the students to be punctual in class. A number of times Saloma did raise her voice but she did so when the student forgot their work or failed to follow her instructions. She recalled:

...because if you ask certain students, they would say I am fierce but for me I would not get angry, I would be strict if they are not disciplined, I mean I told you before, coming in late to class was indiscipline to me.

(S-INT1-030311-296-298)

It was also written in her journal that she had to instill discipline in the students. It wrote:

I had to instill a little bit of discipline as the students were seen walking around. I had to tell them to go back to their places.

(S-J-220611)

Here, Saloma's main concern in disciplining students was she does not want her students to miss out in their lessons, hence her insistence that they come to class on time.

However, disciplining students was considered a big challenge to Bing. Since many students came from a squatter background, Bing found it quite difficult to control students as they loved to converse among themselves. In many observations, Bing ignored students who talked to one another while she taught them. She thought that student's talking would cease by itself if she did not emphasise too much on it. However, it did not materialise. In fact, she wrote it in her journal to remind herself to build on her class control.

I have to improve my class control. Some students are talking and walking while another person is speaking. I consider it rude and bad habit. I need to correct this negative behavior. I thought I do not want to draw attention to this negative behavior. Ignoring this negative behavior is not working.

(B-J-240111)

Bing believed instilling discipline in students should be through love and care. She did not put her trust in the cane as it would have a lasting negative emotional effect on the students. That was why Bing gave a lot of input to the students in the form of explanation and advice. She maintained:

Many people say why talk so much, cane them, discipline them you know, that's it. But even our Mr. E also believes caning doesn't solve problems. Through love and care they will change because the physical pain it's just for a short while in fact

physical pain will create hatred. But then when you show love and care and you are consistent in your approach, then they learn what discipline is all about.

(B-INT7-150411-94-99)

Encouraging Students

Figure 4.2 portrayed that Kavita encouraged her students more than the others.

Kavita realised that the students in her class received less exposure in terms of group work and oral presentations in the class. Therefore, in many of her lesson, she did group work to allow them to develop their potential. In one lesson, she gave a crossword puzzle as an activity in a group. Then later she told the student, “Once you do this activity, I want you to create the crossword puzzle on your own. Use the name of flower, the name of Malaysian made cars, can you do it?” (K-OB8-250711) For her purpose of encouraging the students to create another activity, she explained:

It’s not actually so difficult to make so if these students can do themselves, few years from now also they can tell hey this one we did for Mrs. K. So give them the credit, so let them be more creative, it’s an active learning class.

(K-INT4-020811-138-140)

It was noted that she wanted the students to have fun in learning and to instill creativity in them. She cared that the students learn through activities to discover for themselves the potential that they have. In fact, during classroom presentations, Kavita wanted different students, not the same ones, to present so that she would be able to gauge students’ capabilities and later develop their potential. Her journal reflected her thoughts on this matter. It said:

When the students do presentations, I let different students to present and not the regular ones. This gives chance for me to know my students’ ability.

(K-J-080811)

In showing her care for her students, Kavita wanted them to understand her lesson well so that they have confidence in themselves that would make them realise their

potential. She believed that her students could prove themselves that they could do anything because of her encouragement. She said:

so much so that I personally feel that the students love my lesson, and they love the way I make them understand the lesson, whenever they come for my class, they will tell teacher it's so easy to learn under you, so I make things easier for them and make them confident that they can do well and they are actually proving that, that they can do it.

(K-INT5-150811-110-114)

Her encouragement of students has made students feel comfortable with her, as they felt that they had gained more confidence under her guidance. Furthermore, students did not feel inferior, as she motivated them, regardless of their learning abilities.

Saloma also encouraged her students to realise their potential. In one lesson on 'Diligence', she explained to them, important figures in the country achieved success because of their ability to overcome challenges and obstacles. She told them these icons believed in and were confident about their abilities. Then, she asked them, "Do you know that you have potential. If in sports, you don't just be the representative of Kampung Pandan, try to be the representative of Selangor, or aspire to be the Malaysian representative, and ask to be in a Sports School." Students listened attentively to her and nodded their heads (S-OB1-250211).

In another lesson, she instructed the students to be in their groups and create a poem depicting 'Patriotism' in conjunction with the National Day Celebrations. When it was time for them to present the poem, a student told her:

Student: Shy, teacher.
Saloma: When are you going to show your talent.
Student: Give example of poems.
Saloma: No need for examples. ...

(S-OB7-220611)

Saloma encouraged her students to show their potential or their capabilities. She reasoned that students needed guidance especially from adults like her. In showing care, besides motivation to develop true potential, Saloma also believed in encouraging students to care for their friends and also to talk about their problems to whomever they trust, in order for them to develop themselves. She said:

I think it's to motivate them to get good results because students need encouragement. They are children whatever age they are in, they need encouragement from us, they need help, they need motivation, they need us to guide them.

(S-INT1-030311-348-352)

To instill caring attitude, sometimes I would do pair work, sometimes I would ask the weaker students to get help from the better students, to make them care... there's care for their friends and then care about the environment. That's why they have to clean the class, care about their education and everything but if they have that care in themselves they would be aware of what's happening around them and then they would help. This is an easier way to help themselves and to be more successful because they care about what their parents want, they care about what the teachers want and they care about their friends. I also tell them if they have problems they could talk to their friends first and then you go to a counselor if they cannot. I know I do try and I hope to help them that way.

(S-INT1-030311-227-237)

Moreover, Bing has also shown her encouragement to the students in her lessons. In one lesson, after showing a video clip on Love Towards Family, Bing asked a female student to explain the incident on the video clip to the class. She was reluctant at first but after Bing told her that "caring is sharing", she agreed.

Bing:	Please explain.
Student:	Teacher, cannot.
Bing:	Why cannot? (asked in a motherly tone). She seems to know a lot, she does not want to share with you. Why don't you share with us? Sharing is caring. Okay, please share with us.
Student:	Teacher, only once.
Bing:	Oh, only once (smiling). Please give a clap to her.

(B-OB10-280411)

Her encouragement made the student agree to explain what went on in the video clip.

Furthermore, it was prompted by the clap of other students. Bing explained:

Oh, for me, I did that because I want to give encouragement to them to come out whether they are good or not good. Once they come out and start talking, they actually cross a barrier because many of them do not have opportunities to stand in front of the class, they just stand up there and talk, you know, by giving them a clap you will encourage them, you know and when I do this they feel that they were rewarded, things like that.

(B-INT4-170211-198-202)

Bing also motivated her students to give support to their own group during group work presentations. In one observation, she called out a group from the back to act out their scene. She told the other students to guess what the situation was. Three boys come out and another boy stayed back. He put his head on the table and refused to get up although being called up by other students. Bing asked him, “Why are you here?” He said, “I’m not going”. She told him, “Please go. Group work, don’t let your group down, go, go quick”. Bing told him to go to the front fast and informed him not to let other students wait for him. After 30 seconds, he got up, went to the front and joined his group (B-OB6-240111). This showed that Bing’s encouragement compelled the student to take part in the presentation.

She also reminded the students not to tease other students and told them to motivate and not to look down on other groups. She explained to them:

The support of friends, teachers and parents are important. Like our three friends, maybe they did not get support from their friends. The next time, give support to one another. No reason why you cannot make the activities successful.

(B-OB6-240111)

When asked to explain why she was encouraging students to give support to one another, she uttered:

The overall development of the individual is important, so they learn to work with other people and they will learn in the sense to care for other people.

(B-280411-5-6)

Bing wanted the students to learn to care for one another, therefore, it portrayed her intention of supporting the students to give encouragement and inspiration to one another.

In the case of Agnes, she gave encouragement to students only in a subtle manner, as witnessed during one classroom observation. On presenting her lesson on ‘Respecting the Rights of Disabled’, she spoke on the disabled, who were skillful in art and some drew with their legs. She told the students to attempt drawing with theirs legs. She explained to them that the disabled had the will to live. As Agnes spoke her sentence with energy, she gave a big wide smile and her two hands went up, mimicking an artist drawing on a canvas.

This indirectly gave encouragement to the students that they should be grateful for what they had. It served as an inspiration for the students to work harder and excel in their respective fields. In fact, Agnes felt that she should have better approaches in her lessons such as video shows, to motivate students to be outstanding, as how the disabled could compete with the normal beings. This was reflected in her journal.

I should have incorporated certain ways in my teaching methods. First, I should have played some videos showing how these disabled people can challenge and prove themselves to be as capable as normal ‘perfect’ persons.

(A-J-050711)

During one interview, Agnes also explained that she and other teachers gave encouragement to students to take part in school competitions as team work was important, so that students could learn to co-operate with one another. She said:

during assembly, sometimes we do motivate them or even let’s say, if there is any competition, we always encourage them. It’s always encouraging them to join, to work as a team, team work is also important as it teaches them to work with one another.

(A- INF-INT1-260411-31-34)

The above evidence displayed that the encouragement to students was not seen in a direct manner. Although Agnes uttered that she did encourage the students, the observations in classrooms portrayed her effort in encouraging the students as minimal.

It can be concluded that all the teacher participants were advising students on respecting families and appreciating them besides cultivating good characteristics in them although Agnes (*non-Excellent* teacher) and Saloma (*Excellent Teacher*) were seen more in displaying this trait. In terms of encouraging students, it was noted that the *Excellent Teachers* were more conscious in realising their students' potential. Both Kavita and Saloma made students have confidence in themselves regardless of their academic abilities and this feature of theirs allowed students to draw on their potential as best as they could.

Engaging Students

All four teacher participants, Agnes, Bing, Kavita and Saloma had engaged students by communicating with them to enquire about their well-being or studies and had demonstrated their care towards them. Murray and Pianta (2007) advocated that one-on-one interactions between students and teachers can promote students' motivation in learning and enhance social-emotional functioning. In communicating with the students, Kavita and Saloma's sense of humour was also evident during lessons in the classrooms as shown in Figure 4.3.

	sense of humour	two-way communication
Agnes	7	22
Bing	0	20
Kavita (Excellent teacher)	29	38
Saloma (Excellent teacher)	17	31

Figure 4.3 Frequency of Teachers Engaging with Students
(Matrix Coding Query from NVivo 8)

Two-way communication

Figure 4.3 clearly states that the *Excellent Teachers*, Kavita and Saloma were more inclined towards an interactive communication with their students compared to Agnes and Bing. It was also apparent that Kavita and Saloma incorporated more humour to engage with their students. In her lessons, Kavita usually engaged in small talk with her students. In one particular lesson, she asked the students about their holidays as they had just returned from their mid-term holidays.

Student: Wonderful, bad.
Teacher: Ha?
Student: Bad.
Teacher: Bad?
Student: Bad.
Teacher: Bad or fat?
Student: Bad.

Teacher: Why are your holidays so bad?

Student: Boring.

Teacher: Why horrible?

Student: Boring

Teacher: Boring. You didn't go anywhere.

Student: No.

Teacher: No, okay. When you say boring, I understand. The school holidays are not in your hands, it's your parents who decide your holidays.

(K-OB6-200611)

When Kavita uttered 'I understand', it showed that she understood the student's feelings for not being able to go anywhere during the holidays. Kavita clarified that the reason she engaged in a conversation with her students was to get to know them and at the same time being curious about their background. She also believed that when one indulged in communicating, it indicated that one cared for the other. She said:

Even talking and communicating is also care, you ask about your mother, has she eaten when you go back home. These children go back, throw their bags away, eat and just go. It's just a simple task, asking how was your day, what you did you do at home, that's also caring. When mothers are sad, ask them why are they crying, when they are sick, ask them whether they are having fever, that's caring.

(K-INT2-180411-300-304)

There was also two-way communication during class presentations. Kavita usually had class presentations in her lessons, where students would be presenting their views or ideas related to the topics discussed on that day. In one lesson on 'Protecting Worker's Rights', a student representing her group presented what she could give as an employer to the employees. Kavita then asked some questions to the group.

Student: We will also give accommodation service.

Teacher: How, they have to rent or just free?

Student: Just free

Teacher: For all workers?

Student: Yes.

(K-OB3-280311)

During group oral presentations, Kavita insisted that different students presented their ideas or viewpoints each session. At the same time, Kavita was assisting her students during

group work to improve on their presentations. This gave her the opportunity to interact with her students and get to know them individually; as Vogt (2002) described, caring is a two-way relationship. This was also reflected in her journal.

During project I move to each group to see one's performance. By addressing each one of them, I know his or her ability. This gives me chance to talk to them individually.

(K-J-250711)

Her thoughts were also penned in her journal when Kavita thought that she should have seen her students when they have a predicament in their lives. She was conscious that she did not do enough for her students.

I should ask them about the problem. Clarify their problem, analyse to what extend I can help. I must make sure I identify the problem and the cause so that my help is meaningful.

(K-J-250411)

Her concern for her student was observable in her interactions with them. Being a mother figure to them, she deemed it necessary to enquire and to guide them where she possibly can.

It was also observable in Saloma's lesson that she had a cordial relationship with her students. As mentioned earlier, the four boys in Saloma's class were always engaging in informal conversations with her. In one lesson, she asked one of the boys why he did not bring his book. She questioned him, and was seen tapping on his shoulder a few times lovingly.

Teacher: What time did you sleep yesterday?

Student: Eleven.

Teacher: Did you pack your bag?

Student: Didn't do anything.

Teacher: Go back from school, do what?

Student: Watch TV.

Teacher: Until night watch TV (smiling)

(S-OB6-060511)

In another lesson, Saloma spoke to another one of the four boys who was absent two days ago. She enquired on the reason for his absence.

Teacher: Why didn't you come on Wednesday?

Student: I was at home.

Teacher: What are doing at home? Sleeping? Why did you sleep late?

Student: (smiling) Ask King Kit. My mom doesn't mind.

Teacher: Your mom doesn't mind. You are used to, lazy. What time did you sleep? Eleven o'clock, students must sleep.

(S-OB9-290711)

Upon hearing that, the four boys broke into laughter. Saloma acknowledged that the four boys were weaker in their studies compared to the other students in the class, therefore she was not very strict with them. She was also aware that they felt inferior with their work. She engaged in normal conversations with them to know their weaknesses and to encourage them with their studies. Her action reflected the belief that Mawhinney and Sagan (2007) had when they stressed that students would be likely to succeed in their studies if the personal relationship between teachers and students was good. Therefore, she felt it was important to communicate with them as they needed more attention compared to other students. She explained:

The four boys, first they are always in one group and they are not that weak in their studies but they always have small talks among them. Sometimes they speak in Chinese, I don't understand what they are saying so if I try to talk to them, then they will speak in Malay or English. Then I will understand them. They seem to enjoy the attention more than other students. For certain students, they don't like talking to teacher but these students, they don't mind telling what happened to them or what have they been doing so I think they need more attention, maybe they did not get enough attention at home. Maybe they need that encouragement and I found that their exam results are not that bad this time. I mean I'm quite surprised because their command in English Language and in Malay Language are a bit weak. But they could still answer the question except for Chong because he's from Chinese school, then it's a bit hard for him to understand but the other three boys are okay. They can succeed but they need the attention more than the other students, I guess.

(S-INT3-010711-169-182)

Her need to interact with the four boys was further recorded in her journal as it reflected her

concern towards the students. It said:

I also believe in engaging interactive talk with my students so that they find the lesson interesting and I also get to understand my students' weaknesses.

(S-J-060511)

Furthermore, just like Kavita, Saloma also communicated with the other students during lessons. In a lesson on 'Love Towards Family', she explained the importance of family ties and later asked them the effects of family disunity.

Teacher: The effect? (Teacher refers the question in the handout). This is the favourite question. What will happen? If you don't love, what will happen?

Student: Fights

Teacher: Enemies. What else will happen?

Student: Upside down. (Teacher smiled)

Teacher: Disunity. If you fight with your younger brother, what will happen?

Student: Enter hospital

Student: Father will scold.

Teacher: Yes, both scold.

Student: Both enter hospital.

(S-OB3-250311)

In that interaction, both Saloma and her students broke into laughter. Students were seen laughing and talking with her and at the same time joked with her. Saloma did not mind this as she wanted them to enjoy learning. She also wanted them not to be afraid of her, but instead listen to her as this would improve her interactions with her students. She said:

Well, at least on certain things I do make certain comments. I guess if they laugh they do understand what I'm saying but of course I don't want to be in a class that is so serious. I mean I try to make them listen to me, not fear me. They should know when I'm going to be strict and when I can be taking in their jokes so for me as long as it is at the right time, it's fine.

(S-INT3-010711-97-101)

Saloma's care towards her students indicated that she would talk to her students if she perceived they were having problems. However, they would have to co-operate with her, as their reluctance could result in her calling their parents. This was written in her journal.

I will talk to my students if I sense any problems with them. If they don't come to school, I'll call their parents. I will have one to one talk with my student.

(S-J-250211)

As Saloma believed that communication is important, she also told her students to talk to their families if they have issues with them. She told them, 'Don't fight. You want to be an accountant, your mother wants you to be a doctor. Don't fight. Talk' (S-OB3-250311). When Saloma was asked to elaborate on her views to have good interaction with families, she said:

Don't fight, I mean... when they have problems at home they should not be screaming at their parents. I think fighting for me it's not a way to solve a problem. If you want to solve a problem you talk, that shows you care even though they are your little brothers or sisters. I mean they should do it in a proper way. Of course fighting would not solve anything regardless of whatever the problem is.

(S-INT2-150411-131-136)

Here, Saloma considered that when one communicated in a good way, it showed care on one's part. Therefore, Saloma's communication with her students depicted that she cared for their well being and was willing to guide students so that they could shine in their academic pursuits.

As for Bing, it was noticed that she engaged in small talk with her students before the start of her lessons. In one lesson, female students enquired about her hair while waiting for other students to come in.

Student: What happened to your hair, teacher?

Bing: My hair?

Student: What happened to you hair, teacher?

Bing: What happened to my hair?

Student: What happened to your hair?

Bing: I thought I'm had this hairstyle on Monday also.

Student: Right.

Bing: I have this hairstyle since last week.

(B-OB6-280411)

Besides engaging in non-serious talk with the girls, it was also observed that Bing enquired a male student about his well being when she observed he had a bandage on his leg as he entered the class.

Teacher: what happened to your leg?’

Student: I fell.

The teacher: Fell? You played football? Have you seen the doctor or not?

(A-OB1-230810)

Although two-way communication took place, it was apparent that Bing did the most talking compared to her students. In the same lesson, she called out a student who was sleeping and asked him the reason for sleeping and whether he was not well. He answered that he was having fever and headache.

Bing: Ah... headache, don't come to school, see a doctor.

Vikneswaran: I have seen.

Bing: Have seen, what did he say, got fever?

Vikneswaran: Yesterday fever.

Bing: Fever yesterday, today no fever, drink a lot of water, okay.

(B-OB1-230810)

She reminded the students to leave him alone because he was unwell. Her reason in making personal enquiry showed that she cared for her student's emotional well-being although the student may demonstrate mischievous behaviour. She needed to know what was going on in their minds besides helping them out in their studies. She uttered:

Ahm, I don't believe in embarrassing them in a big crowd. I don't want to because I have made mistakes, sometimes by bringing down a person publicly does not work, but if I talk to one individually, and show that I care for them, they will change, I believe.

(B-INT7-180411-35-38)

All areas, not only in academic, the values in them, the way they think because if I don't talk to them then I don't know what actually happen inside them. When I go round talking to them, then I'm able to gauge by what they say. Because they say from the heart, they will speak right, that why I want to gauge.

(B-INT4-170211-187-190)

Besides, Bing also enquired her students during lessons to enhance her relationship with them. In one particular lesson, she noticed that a male student was sleeping in her class. Before she spoke to him, she asked another student, “Why is he sleeping every time?” A student answered, “He is like that in my class too.” Then Bing proceeded to ask the student.

Bing : What did you do last night? What did you do last night.. did you play
 video games or watch video?
Student: Work....
Bing: I can't hear you.
Student: Work.
Bing: Work? What work?
Student: Sell clothes.
Bing: Sell clothes... in Sunway Pyramid, yes... What time did you come
 back?
Student: Eleven.
Bing: Ah?
Student: Eleven.
Bing: Then you went to work at what time? After school,? After this are
 you going off to work?
Student: Today off.
Bing: What?
Student: Today off.
Bing: Today off, so you work on Saturday and Sunday, Monday off... I
 presume...

(B-OB1-230810)

The conversation that took place between Bing and her student allowed the student to give some attention to the lesson. Although he said that Moral Education is not an important subject, Bing thanked him and told him to pay attention in class. She was seen smiling at him and nodded her head and the student smiled too at her. Zhang (2007) stated that teachers should get to know students emotionally and establish an attachment with them so that they know they could trust the teachers, although the teachers are ‘unlikeable’. The communication that took place allowed Bing to get to know her student and understood his problem. Bing’s acceptance of the student’s answer could be equated to what Noddings (1984, 2003) perceived the teacher as ‘one-caring’ where “the teacher receives and accepts

the student's feeling toward the subject matter" (p. 177). It was also written in her journal to indicate why she understood that he was sleeping.

Student A (a Chinese boy) slept late the previous night for he worked over the weekend. He slept at 11p.m. He said he was too tired. He mentioned that he works not because there is a financial need in the family. He works because he wants to save money for future use.

(B-J-230810)

In many lessons, Bing also communicated with her students when assisting them in their group work. She took this as an opportunity to get to know her students better. Her interaction with her students also showed that she wanted them to progress in their work and in their lives. Her view point:

Because all of us progress, by end of it all of us should progress, I believe, I strongly believe in their values, in wherever they are, in whatever position they are. I care that they should be able to progress. If they are shy, they have to learn to be not so shy in front of the class. So I have to identify all this.

(B-INT4-170211-182-185)

In wanting the students to progress, it can be interpreted that Bing cared for her students; however, Bing felt that she did not have enough time to take care of every student. She felt that the enrollment of the class was beyond her capacity, as discussed in the Role-Modelling theme.

In all observations, Agnes did interact with her students although most of the interactions were related to academic content knowledge. Many of the question and answer sessions were related to ways of answering questions in the examination.

Agnes has an opinion that her rapport with her students was adequate and satisfying. It was evident in her journal, as she claimed:

I personally feel that I have a good rapport with my students. Teacher-students relationship is good.

(A-J-290311)

Although during observations not much friendly interactions with the students was noted, Agnes did try to interact with her students, if time permitted it. In one lesson, she had to halt her lesson as other students from the second recess group were making noises as they were on their way to their classrooms. Agnes felt that the students' noises interrupted her lesson, therefore, she reminded her students of their behaviour in a friendly manner.

Agnes: You were the same last year. (Pointing to the students outside)

Student: No, teacher. We have matured.

Agnes: Oh, really.

Student: Yes, teacher.

(A-OB3-290311)

Agnes's interactions with the students were more on topics that she taught them or enquired them regarding their work. In one lesson on 'Environment', Agnes explained how trees kept water on earth and how dams should be built. One male student was curious.

Student: What about dams near the river?

Agnes: Well, that depends on the river. The river must flow fast to get into the dam.

(A-OB4-120411)

She also enquired about them sending in their work. In one lesson, she called out students to hand in their exercise books.

Agnes: Your book, when are you giving me?

Student: Ah, afterwards, teacher.

Agnes: Okay, afterwards you give it to me.

(A-OB7-230611)

The conversation above illustrated that Agnes's interaction with the students was limited. This is in contrast with Noddings (2005) notion of dialogue where free flow of conversation between the teacher and student should take place. In her present class, Agnes also realised that her communication with her students was just one way as many of them were more fluent in Mandarin as they came from the Chinese vernacular school in their

primary years. She said:

That's why sometimes you need two-way interaction, but here when I tell them something, no answer from them, they just gave me the look, 'yes teacher, you tell us.'

(A-INT4-260711-122-124)

It was also written in her journal that her interactions with her students were limited due to their background. It stated:

They are shy and feel inferior where language is concerned. Communication is "one way traffic." Language could be the barrier.

(A-J-220211)

Although in her present class the interactions were limited, Agnes liked having communication with her students as this was one way of getting to know her students. She explained:

Mmmmm, ...yes of course, I always like two way interaction, ha, ha, ha, then you know the person more, if they don't open up sometimes we also don't know what they are thinking and then if they don't ask questions also you don't know whether they know or don't know, so that's why I always say we need two way interaction. Like just now when I entered my Form Five I was not teaching them, I was so tired, so I just walked around, I talked to them and when you talked to them there are so many stories that they could tell you, just by listening was good enough to help them. I think sometimes they need a teacher to listen to them.

(A-INT4-2604211-211-218)

It was also written in her journal that Agnes wanted to interact more with her students so that she would be aware of their problems, and would try to solve their woes which probably would enable them to concentrate on their studies. It stated:

I have to learn all I can about them. The better I learn about these children, the better I will be able to help them. For instance if I learn about what causes them to be disruptive, I can eliminate those in their environment which then will enable them to remain calm and focused.

Frequent communication with students, more guidance and praises than criticism can promote a better relationship with students. Then the student can display better classroom behaviour and achieved higher levels academically.

(A-J-050711)

Here, it demonstrated that her wanting to get to know her students through communication indicated that she cared for their well being and their studies. Although Agnes felt her rapport with her students was satisfactory, nevertheless her interactions with her students appeared to be minimal due to perceived language barrier and overemphasis on academic content knowledge.

Sense of Humour

Based on the statement earlier where the *Excellent Teachers* used more wit and humour in their classrooms (refer to Figure 4.3), it was evident that a sense of humour was part of Kavita's and Saloma's personalities. For Kavita, it was her natural ability to bring laughter to her students, despite being known as a person who voiced out her opinions without any qualms. She believed that students learn better when they are engaging in activities which include laughter. This belief was also what Nias (1989) advocated, that caring teachers include laughter in their activities to build good rapport with the students. Similarly, Kavita confirmed:

And I think I am naturally born with it. People who know me, they know that I always joke. Students remember when you put some jokes, or when you are listening to songs and you remember certain things. When you joke, the class is lively, they don't sleep.

(K-INT1-070311-659-662)

In almost all the observations, Kavita would always create smiles and laughter in the class due to her nature in giving remarks or explanation to the students. In the first lesson observed, she remarked to a female student, who showed reluctance in answering

her question. She said, ‘Hey, open your mouth to answer. I didn’t ask you to be a bride’ (K-OB1-140211). All students laughed upon listening to the comment.

Her gestures too resulted in laughter. In the same lesson, she explained about a cashier at a supermarket counter who would scan barcodes on packages of items. She mimicked their behaviour by moving her head from left to right indicating that they did not observe the cashier’s movements at the counter when they purchased goods at the supermarkets (K-OB2-280211). Immediately students laughed, looking at Kavita’s gestures.

Kavita felt that humour with her students was part of good communication and if students got connected to something that made them happy, it would facilitate a better learning environment. She sensed that students would also be able to accept her criticisms if she had a good rapport with them. She said:

Can you imagine sitting for one hour ten minutes looking at each other and no communication. This is a subject which you can use a lot of jokes and they will remember better when they go back and they will tell their mum that Mrs. K told us something you know and the family will also remember that this teacher must be making jokes in the class. And they will also sort of reduce the anger you showed to them, like first you’re serious, you scold them but after that you joke with them, so things get balanced up

(K-INT1-070311-667-674)

For Kavita, communication in a humourous form was vital for her students’ learning development process in the classroom. She cared that her students learn better if they were in a lively and conducive learning environment. Her notion that the students’ positive learning would be enhanced by humour was also notable in Garner’s (2006) study that showed students tended to have better content retention if educators injected humour in their teaching.

Similarly, a sense of humour was also part of Saloma’s personality. She pointed out that students learn better in a happy environment. She also felt that creating jokes would

prevent classroom boredom, therefore, humour was needed to make lessons interesting as agreed by other researchers that lessons that were considered boring could be lively and interesting if humour was used (Garner, 2006; Lei, Cohen & Russler, 2010). Saloma commented:

humour is another thing but when you ask something, the student will give certain answers but after listening to them, I try sometimes do some activities that they like, something that they don't feel bored but usually I make jokes just to make them laugh.

(S-INT1-030311-313-316)

It was usually the four boys in class who would give funny comments to Saloma. Saloma too would respond to them that eventually made the whole class laughed. In fact, she felt that learning can be a joy with some hilarious moments and this reflected in her journal.

As usual the boys in front have something funny to say. I laughed listening to their remarks. I believe in cracking some jokes to the class to prevent boredom and the learning can be fun.

(S-J-250311)

Although Saloma was strict with her students in terms of their work, she believed that humour would do some good to them. In one lesson on 'Protecting Worker's Rights', Saloma spoke about the attitude of young graduates who were choosy in finding suitable employment. She told them that it was a usual norm that the starting pay would be low. She said, "Of course when you start work, it has to be low pay, as though you get the Prime Minister's pay" (S-OB10-290711). Students broke into laughter upon hearing her remarks.

Just like Kavita, Saloma's gestures too attracted the students. On a lesson on 'Independence', she explained to the students that they should learn to face and accept challenges in life. She told them to be patient in facing problems. However, she took the opportunity to comment on their attitudes that love to be nosey in other people's problems. She told them, "...and I know you students, if you see people fight, you go round and take

pictures. Don't do that." As she said that, she showed hand gestures of taking pictures using mobile phones (S-OB1-250211). The gestures drew laughter from students.

Therefore, Saloma's sense of humour indicated that she enjoyed communicating with her students in an amusing way. She felt that her students would be able to learn in high spirits as mirth could be a tool for them to achieve better academic performances.

On the other hand, compared to Kavita and Saloma, Agnes did inject some humour in several of her lessons. Yet, her sense of humour was done in subtle way. In the first observation, a male student came in five minutes later into the class, as the Moral Education class was held after recess. He went to his desk without acknowledging Agnes.

Agnes then commented:

Teacher: Just knock and come in like that.

Student: Good day, teacher.

Teacher: Find friend or girlfriend?

Student: Friend

(A-OB1-080311)

Some students smiled upon hearing the word "girlfriend". Even in her seriousness to remind the student, she did utter words to make them laugh. In the same lesson when Agnes explained on "mannerism", she noticed a student who appeared to be sleepy. She enquired immediately.

Teacher: Benjamin, what did you do last night? (She went to him).

Do you have a girlfriend?

Student: (He shook his head)

Teacher: Did you steal chicken?

Student: He shook his head

Teacher: You look so sleepy.

(A-OB1-080211)

When students heard the word, "chicken", they laughed. In a different lesson, Agnes explained about the advancement on telecommunications. She compared the mail as a form

of communication in the yesteryears and the internet as a means of communication in the present. She told the students:

For example, one send the news that the grandfather was sick. By the time you receive the news, one or two months later, grandfather passed away.

(A-OB2-220211)

Some students laughed softly upon hearing her remark. Agnes explained that her purpose in having a sense of humour with the students was to make the lessons lively as she felt that the interaction in the class was just one way. She uttered:

this one is very impromptu he, he,... You don't have humour in the class, my whole class will be sleeping, he, he, he, he oh right I can see my class, as I said it's one way traffic. I tried very hard to explain, after that every time, has sore throat, it's really a solid lesson.

(A-INT1-010311-199-202)

Unlike Agnes, Bing's sense of humour in the classroom was not seen in a direct manner. It was observed that students laughed at Bing's incompetence in pronouncing students' names as she was not familiar with other ethnic names.

However, when interviewing with her students, they have indicated that they liked her lesson as she was funny with her remarks. This would be discussed later under the students' perceptions on their teachers.

Pedagogical Caring

All four teacher participants showed the need to explain academic content knowledge based on the Moral Education text book to the students as it served as meaningful context for exam purposes and also to enhance their knowledge. Noddings (2005) affirmed that caring relations was the foundation for pedagogical activity. Hull (1979) has introduced Pedagogical Caring as a role concept where care is being shown to develop one's comprehension of knowledge and is fundamental to good teaching. Besides, understanding of values and definitions for exams was a compulsory need as students were required to write out the values and definitions according to the needs of the questions in the exam. Explanation for coursework and format of answering structured and essay questions were also carried out by all teacher participants. Adding to that, making students acquire knowledge through ICT (Information and Communication Technologies) was also feasible in the class teachings. Thus, this constitutes a large theme and the explanation of this theme is divided into three sub themes. The first sub theme is Making Meanings with Academic Content Knowledge, followed by Understanding Values and Definitions for Exams and Acquiring Knowledge through ICT.

Making Meanings with Academic Content Knowledge

	explanation of content knowledge	probing students	relating experience	make students aware	make students think
Agnes	45	2	10	7	4
Bing	10	0	0	0	0
Kavita	33	11	7	15	17
Saloma	17	5	0	4	3

Figure 4.4 Frequency of Teachers in Making Meanings with Academic Content Knowledge
(Matrix Coding Query from NVivo 8)

Figure 4.4 presented the frequency of teachers making meanings with academic content knowledge which include the largest category, that is, the explanation of content knowledge, followed with other categories, that are, probing students, relating experience, making students aware and making students think. These categories are embedded in the sub theme above that are not considered as a separate entity, and are interwoven as the teachers' pedagogical approach in their lessons.

As presented in Figure 4.4, Agnes was seen as the one most often explaining academic content knowledge to the students. In all lessons, she relied heavily on text book content to present the information. In one lesson, she said to the students, "Last week, we did Diligence, now go to Unit 9 today and turn to page 55." She went to white board and wrote 'Unit 9- Knowledge Towards Happy Living'. Then she said, "The value is Love. Now I simplify first. This chapter is about the importance of Science and Technology."

Agnes then continued explaining about "knowledge". She then told them to turn to page 56, 1st paragraph, line 5. She read the sentence from the book and told them, "Internet usage allows us to use e-mail application, one method to send message to someone who needs to be contacted." She further explained the use of mobile phone where one can do internet banking. Students listened to her attentively. After explaining about internet banking, Agnes referred to the text book again and explained the content to the students. She wrote down words like "telephone" and "internet" on the board and talked about the benefits of the invention of science (A-OB2-220211)

The above narration showed that Agnes concentrated on the factual level of teaching. Her reason for explaining the academic content knowledge was that it would be tested in the exams. This similar answer was also reported in Wan Hasmah's (2000) study where one of her participants taught Moral Education based on factual and concepts level

of teaching for exams. When asked whether the content component was necessary and compulsory, Agnes confirmed:

Yes, that is compulsory. They must know the content academic. Because when it comes to Form 4, the content is still okay but in Form 5 that is important because some of it will come out in the exam definitely.

(A-INT1-010311-215-217)

Besides giving information for exam purposes, Agnes also believed in giving information to the students so that they were aware of the effects of certain events. In doing so, she also related her experiences in her lessons. She related her experience when she spoke about the advance of surgery tools in science and technology.

Agnes: I remembered when my mom went for an operation, the doctor operated, cut and stitched again, you know the skin felt tight, but my nephew who went for an operation recently was on laser. Now, after an operation, can you jump up and down?

Students: No

Agnes: But I see my nephew jumping up and down.

(A-OB2-220211)

When enquired her reason for relating her experiences to her students, she felt that it was necessary to make her lesson interesting besides giving information from the text book. She commented:

Yes, to make it more lively, to make it more interesting, so that the students find it interesting, if not anybody can just read from the text book. So of course, we try to give other information from the paper cuttings, the most recent news or the old news that they don't know. My experience, that's what they listen, this is how I attract their attention, if not, it's very boring.

(A-INT2-120411-60-64)

Agnes also probed the students to make them think. In one lesson where she wanted to touch on the appropriateness of one's attire, she guided the students to think based on her questions.

Teacher: Who is closing the ceremony? ...Is this a formal function?
Students: Yes. (In soft voices).
Teacher: Look at the attire. What is the attire?
Male Student: Formal
Teacher: Okay. Formal attire.

(A-OB1-080211)

In fact, Agnes also wrote in her journal that she wanted the students to be aware of issues pertaining to environment, children's rights and so on. It stated:

Today's lesson is interesting because it is a subject on environment where everybody must be aware of. I personally like this subject on environment.

(A-J-120411)

It showed that Agnes cared that her students acquired the necessary knowledge not only to prepare them for exams but also for gaining information. This could also be seen in Kavita where she explained a great deal of academic content knowledge to the students in all her lessons. At the beginning of her lessons, she would explain the meanings of words or values and talked about issues surrounding the topics. She would also be giving a lot of explanations after students' presentations. In a lesson on 'Respecting the rights of the Disabled', Kavita explained the term "disabled" and "unabled". She explained that the disabled could be mentally disabled, or physically disabled which included the blind, deaf and dumb. Then she clarified the meaning of "unabled". She referred the "unabled" as pregnant ladies, old people and babies. She gave specific examples involving students and asked students some questions. She told them to remember the two different categories (K-OB5-250411).

Kavita believed that academic content knowledge was important as it gave necessary information to the students to prepare them for their daily lives. Teachers have to recognise students' needs as their learning capabilities involve emotional, social, cognitive and physical, therefore information and experiences that teachers put forth are important

(Fry & DeWit, 2010; McCaughtry, 2005). Just like Bing, Kavita opined that it gave them the basic knowledge to equip them for the future.

She said:

The academic content is important for them to know about something, for example about the child's right, what's the point if they just learn children's rights but they don't know what their rights are. So even as a consumer you know, they should also know their rights. In fact, I feel that when you explain the academic content with the children in detail they get smarter than the adults, so much so when they go shopping, they can tell their parents to read the labels. I have cases where the children started reading the labels and parents were asking them where they learned this. They said their Moral teacher taught them how to read the label, the expiry date and everything. So, the content is very important because it is educating the children.

(K-INT2-190411-13-23)

It was also written in her journal that her reason for giving them information was because the students were ignorant in their general knowledge. Therefore, she felt that it was her responsibility to deliver some information to them.

Today's lesson I found out the students are not aware of other people's religion and their practices. I can help by giving input on this topic.

(K-J-080811)

However, Kavita stressed that the academic content was also important for the examinations as many of the questions asked were related to the content knowledge. She highlighted:

Yes, about 60 percent of the questions asked is on academic content, for example one question is ten marks, only 40 percent is asked on values, 60 percent is on academic content, so if they are not able to answer, that means they cannot get good marks.

(K-INT2-190411-25-28)

Besides giving information to the students, Kavita also related many of her experiences to her students as she believed that Moral Education was a subject that allowed one to discuss many issues. In one of her lessons on 'Love Towards Family', Kavita related

her experience about how she took care of her daughter who had soiled in her pants after buying food from outside. In the same lesson, she also related her experiences with her father who was in coma because of liver problem. She cried as she loved her father very much but her mother gave her encouragement. After her exams, he recovered and vowed never to touch liquor. He made a big sacrifice for them. She then advised the students to appreciate their parents (K-OB-110411). Kavita explained that she liked sharing her experiences with her students as they could discuss many issues. She stated:

I like to relate to the reality, you know, it's not subject content only. I like to share my experience on what I have seen when I went on tour or whatever issues I could relate to the subject. So Moral Education gives me more ground because you can talk about a lot of issues. One good example is the environment which you can talk about.

(K-INT1-070311-46-50)

Her fondness for relating her experiences with her students was also evident in her journal.

It stated:

I always share with students about others' feelings. I also tell them about my own experiences.

(K-J-280311)

In all her lessons, Kavita also probed her students to make them think. In a lesson on 'Appreciating the Rights of Disabled', she asked several questions to her students to make them think deeper and be aware of their actions as normal students. In another lesson where she assisted students in group presentations, Kavita acted as facilitator to her students as she believed her students needed the practice to think of their own to come up with their answers. This would make them think better in future and make them independent learners. Her role was to guide them. She also believed in putting students with different abilities together so that they interact with one another. This was also seen in Gillies and Boyle's (2008) study where students were prompted and guided by the teacher to have a clearer

understanding of the issues discussed, and at the same time, they were able to co-operate with one another, and could share ideas, opinions and information despite differences.

Kavita stressed:

...teachers are facilitators. Okay, we can't be giving everything you know, if we that means they are not learning but we are not sure whether they are able to look for information. Maybe some can understand or some can't understand my instructions, so I move around and tell the group what is needed. Sometimes, I feel they are stuck with the time frame. If I give them ten minutes and if I don't go and assist them, they cannot finish the job, then the learning objective cannot be achieved. So we go and guide, give them some ideas to correct their mistakes, so that they also know, I think I'm just playing a role of a facilitator.

(K-INT2-190411-47-55)

So when they are in a group, they learn something because not all of them are very good. Some are good in giving ideas and some are good in talking. This is multiple intelligence, so group work is very important for multiple intelligence, some of them can do everything nicely but cannot present their work. Some can talk but ideas never come about, so group work is good in the sense that they can see others' view points, so they can get better ideas.

(K-INT1-070311-783-788)

Her need to guide her students was also penned in her journal as this reflected the caring traits in Kavita. The evidence showed that she wanted the students to produce good ideas with proper assistance.

I can guide them by giving advice on how to work on the project given. I shed some lights on the problem given so that they can come up with good ideas.

(K-J-250711)

In all, Kavita not only cared that her students prepared themselves for the examinations, she also cared that her students acquired knowledge and experiences needed in their daily lives. Her care for the students showed that she valued the students, and guiding the students was very significant. This trait was also apparent in Saloma where she felt Moral Education is the only subject where students could get a lot of information on a variety of topics.

Therefore, her explanation on academic content knowledge was necessary as she felt

students would gain a lot of knowledge from it besides acknowledging that it was also important for the examinations. She believed that the subject matter made students aware of certain issues like the environment and this inevitably made the students care for the environment. As Noddings (2005) puts it, teachers must be able to draw on current events so that students could be assisted to achieve competencies which become very meaningful in their later lives, and this implies caring. Therefore, Saloma said:

Because I think the students nowadays take the environment for granted. I don't think their parents at home are bothered to tell them about this. And I doubt in other subjects, maybe they will learn it a bit in Science, but this is the only subject that one can explore more about environment and morally how they should care about their environment. They should take care even though they are not driving but they have to know the impact. Later, when they are working, they would remember what I said about not throwing rubbish everywhere. I mean a little bit of impact it's good enough for them to make sure that the environment is clean. I mean, for me, that's the biggest part to instill in the young generation to realise how the environment is very important to them.

(S-INT3-010711-37-46)

She believed that the environmental issues should be exposed to them while they were still young. Besides utilising the text book, she also gave them handouts where pertinent points were delivered to them in order to guide them. Her views were:

Okay, I hope in future, maybe when they are working they are aware of how important the environment is, how important the environment to their life because as you know, there's global warming, there's so much things going on with our environment but government has done a lot to recycle but if the students are not aware of the importance to help the environment, then in future they would not do anything about it. So, since they are very young now, they have to know.

(S-INT4-040811-13-18)

In addition, Saloma would always probe the students to make them think for the answers before giving out the answers for their handouts. In a lesson on 'Environment', she questioned the students.

Teacher: What is resources?
Students: Raw material
Teacher: Give me example of natural resources.
Students: Petroleum
Teacher: Raw material of glass
Students: Sand

(S-OB5-220411)

Her reason for probing the students was, she wanted them to think of the answers first. She wanted them to become independent learners and not to depend on her entirely. As Saloma explained:

Because, firstly, I wanted them to try to think and give me the answers, then we'll see whether it's correct or not. They should not be afraid of giving answers. That's why I try to ask them first, let them give few answers first, then we'll discuss about their answers.

(S-INT4-040811-57-60)

I think it got them into thinking, at least their mind is working. If they only copy what we give then they will just be accepting and they will get a bit bored but when you ask at least they will participate, ah when they participate in the discussion it will be better because their mind will be working more, so at least they can pay attention.

(S-INT4-040811-62-65)

It can be concluded that the delivery of academic content knowledge was for the students to acquire as much information as possible so that they were aware of issues, but at the same time, the emphasis on content knowledge was also for exam purposes. Saloma cared that the academic content was covered well so that her students would benefit from it.

However, Bing's approach to the academic content knowledge in the text book was not similar. Unlike other teacher participants, she simplified the contents in the text book to suit her students' levels and needs. Her use of text book was less.

In the first observation, she introduced a topic by showing a video clip on the history of a legendary warrior. She explained a lot regarding the history of achieving independence in this country, the sufferings of the warriors who protected and defended the

country. A lot of drilling was done and repeats needed to reinforce so that students remember not only the content but also the values. Bing further explained that they have achieved independence without bloodshed, that is, with peace and harmony. She then showed a list of questions on the board through the LCD (B-OB1-230810).

Bing believed that subject matter was important in the class, as students need the basic knowledge in life, besides acquiring the knowledge for examinations. She explained:

Not only exam but I find that the factual information is important for them to know... if not the Government won't put it there. So I think when we go for the in-house training, they stressed that academic content knowledge should be taught.

(B-INT7-180411-51-54)

Her thoughts were also displayed in her journal on the importance of the subject matter in her teaching:

I have used the Prime Minister's Independence speech as an introduction to the value 'Assistance and Co-operation'. Then I used Power Point to present the academic content.

(B-J-020911)

When asked about the Moral Education syllabus, Bing considered the syllabus to be good as she felt that it was the teachers' discretion to include the character building of the students. Although this subject is exam-oriented, she felt that teachers should shoulder the responsibility in instilling appropriate values in the students. She commented:

We cannot say that it is too academic focus because the syllabus also concentrates on character building of the students. We have to be responsible in moulding the character of the students.

(B-INT1-250810-114-115)

Therefore, Bing believed that the purpose of content knowledge in Moral Education was to instill meaningful values so that students could emulate them, besides acknowledging that the exam was part of the system.

Understanding Values and Definitions for Exams

In this sub theme, Figure 4.5 displayed that all teacher participants, except Bing, gave a large amount of explanation of values to make students understand, and, memorise values and definitions for exams. It was also apparent that only Kavita resorted to interesting and creative ideas on teaching moral values.

	explanation for exams	memorise values and definitions	interesting ideas on teaching moral values	use touch to remember values
Agnes	18	6	0	0
Bing	1	1	0	0
Kavita	6	14	2	4
Saloma	17	12	0	0

Figure 4.5 Frequency of Teachers in Making Students Understand Values and Definitions for Exams
(Matrix Coding Query from NVivo 8)

As shown in Figure 4.5, Agnes's delivery of content knowledge, which include explanation of values and definitions, was related to the exam requirements. She also emphasised the need to understand values and definitions for exam purposes. At the beginning of the semester, Agnes told the students to put in the printed list of values that she gave them in their text book and another list in their exercise books because they were needed to memorise the values (A-OB1-080211).

In all subsequent lessons, Agnes explained about the values on the board. In her lessons, Agnes would tell them to refer to the values and definition that she had given out to them. Then she would explain the values and definitions to them. In a lesson on 'Respecting Women's Rights', she explained to the students that among the five values under Human Rights, three values had the word 'protecting' and two values had the word 'respecting' (A-OB7-230611).

When enquired the need to understand and memorise the values and definitions, Agnes said Moral Education was purely academic and it was also the requirement in the

Malaysian Certificate of Examination that the students needed to give the values and definitions. Hence, the rote-learning.

Ah, because as I said it's purely academic, 100 percent academic, teach them to think that way, problem solving, cause effect and how to solve this certain problem, that's all. The question in the SPM also involves around there, I can tell you, state values, give meaning and definition of values, give causes of problems, effect or implications, ways to overcome problems, that's all.

(A-INT1-010311-222-226)

In the Moral Education examinations, the questions were mainly structured questions and essay questions. Therefore, the students needed to construct their sentences using appropriate values and key words of definitions. Without proper construction of sentences, students would lose marks. The loss of marks would prevent the students from obtaining good grades. Therefore, in her lessons, it was observed Agnes also explained to the students to use key words in ensuring the completion of the sentence. She also pointed out the mistakes that students did in their mid-year exams when they repeated the questions as answers. For that reason, Agnes would draw attention to the memorisation of values and definitions, as a big percentage of it was tested in the examinations. This would also be seen in Saloma, who stressed on her students to understand and remember values and definitions for the examinations. In one of her lessons, she said:

Memorise definitions and values, 20 values. That is my spot question (Smiling). Memorise a little bit – from here to here. (Teacher showing the handout to the students). Not even one page. So, everyone can get 'A'. Compared to other subjects. So many pages. (Smiling).

(S-OB6-060511)

Students were seen sighing and some were laughing. After that, she was seen talking to the students regarding the values and definitions that they had to remember. She even told the students that if their marks were below the target, they would have to stay back with her for an hour on Fridays to memorise the values and definitions. On the need for her to do so, she

stressed that the values and definitions were very important in the examinations as it was a deciding factor for them to obtain good grades. She said:

Because that will come out in the exams, I am sure. They have to memorise and furthermore it's the same thing since Form One, so for me they should know. But that's what the Ministry has said, for the exams, you have to memorise definitions and values, if not you won't be awarded marks, you won't get A, you cannot get.

(S-INT1-030311-288-292)

In Moral Education, memorising of values and definitions are very important if they want to score. And this is the only subject that they can score, it's not that tough like the other subjects, so they should be able to get it.

(S-INT3-010711-29-33)

In all her lessons, Saloma would take time to explain the ways to answer the structured and essay questions to the students. After explaining academic content knowledge, Saloma would proceed to explain the techniques of answering the questions. Besides, she would also point out to the individual student, his or her mistakes. At the same time, Saloma would frequently remind her students to look at the marks allotted at the side of the questions.

Although preparing the students to understand and remember the values and definitions for exams was Saloma's main instruction in the classroom teaching process, Kavitha's approach in making the students understand the values and definitions was unique and interesting.

In one of her lessons, Kavita demonstrated how she made the students understand and remember the values for examinations. Her specialty was to create movements or gestures so that students could remember better. One such gesture was cradling of a baby which meant 'Protecting the Rights of Children'. Students listened to her instructions and followed her gestures (K-OB2-280211).

Kavita explained that her ideas to create gestures were first mooted when she observed that her weak students had difficulty in understanding and remembering the values. So she chose a student and told him that when she touched her head, he should remember it as the value 'Believe in God'. This worked very well as she found that the students could remember the values easily even after a few weeks. Therefore, she said:

... I started the touching method randomly to memorise the value and I find that the students can remember not only during the lesson, they can also remember after a few weeks. I found out a student can still remember the same value, then I thought why not create something for the students to remember, at least they could write the values and get marks. And the values must be memorised correctly and then I started with the first area, the twelve values which is quite easy to do. The other teachers commented that during the exam, the students started holding their heads. They were thinking what the students were doing and I said that they were memorising, so when I did a pre test and post test, I could see that from being unable to write, they could actually write the value even though the spelling was wrong because they could hardly read and write. So what I did was I made them copy out repeatedly. So now they can actually write some of the answers in the exam

(K-INT1-070311-101-115)

So when her weak students managed to remember the values with the touch method, Kavita came up with other methods such as Five Star KK to make the students understand the definitions and CADET to help the students to construct sentences using the key words from the definitions. She also created acronyms for students to remember values and definitions as she realized the students were not fluent in Malay Language. She explained:

Even after knowing how to write the values, the students have difficulty in remembering definition with long sentences. So I came up with five key words, the main key words like 'Believe in God', 'faith in existence in God', 'obey His orders', only the main ones, so I created for all the values. I call it Five Star KK that means five stars, students use their five fingers to represent key words.

(K-INT1-070311-133-137)

I understand my students are not very well versed in their language, be it Malay or English, you know, because they are always conversing in their mother tongue. Number two is they are not given enough chance to voice out their opinions in every subject. I presumed that in Mathematics also they don't know how to explain. If the child couldn't answer and I said sit down and let the next child to answer, that

means this child may feel ‘oh I cannot answer and teacher is not helping me’. So even if the answer is wrong, I have to give them some time and guide them to get certain answers. That’s why my questions are always guiding, until the child can get the correct word to answer.

(K-INT4-020811-92-100)

Since understanding and remembering of values and definitions are a must in the examinations, Kavita made it a point that she inspired her students with her creative ways. Her caring nature allowed her to put in extra effort to make Moral Education interesting, so that students became eager and looked forward towards this subject, despite it being a compulsory subject for examinations.

Nevertheless, based on Figure 4.5, Bing’s emphasis on understanding and memorising values and definitions was not as rigorous as Agnes and Saloma. Bing would incorporate her explanation of the values and definitions in the activities carried out in her lessons. Bing pointed out that she would concentrate on the structured and essay questions when the students progressed into their fifth form as that would be an important year for their examinations.

the worst method is the same method...the students can predict what you’re going to do.... So that’s why we try to do that, besides that we try to cater to the needs of the students rather than you know we teach one lesson and everybody learn at the same pace. So that’s why some people are good in visual, some people are good in listening only and then Confucius said if you show me I remember more but if I do it myself I remember better. That’s why I do a lot of drilling at times..... but in Form Four, I’m experimenting, in Form Five I don’t do because in Form Five we give them a lot of opportunities to practice answering examination questions.

(B-INT1-250810-23-31)

In one of her lessons on ‘Respecting and Obeying Family Members’, after showing a video clip, and having had discussion with the students pertaining family issues, Bing told them to refer to the values and definitions that she had given out to them earlier. She asked them to tell her the values that she wanted them to learn on that day.

Student: Love towards Family.

Bing : Is it Love towards Family? Last week, we learn Love towards Family.

Students: Respecting and Obeying Family Members.

(B-OB10-280411)

It was also noted that if some students could not get the values right, Bing would not emphasise too much on it. She would carry on with other activities pertaining to the same topic. Bing explained that her methods varied when the students were in Form Four, as the students could easily predict her lesson if her methods were the same. Therefore, she said:

Each lesson will be different from the next lesson...try each time... the day that I am not really prepared, I bring in the revision book but I find that that's not a very good method, in fact is a very bad method. The students already know so I find that's not practical if I bring the whole text book in. If I ask them to answer page 2, they are looking at other pages but if you give them the task worksheet, then they are more focused.

(B-INT1-250810-33-40)

For that reason, Bing concentrated less on the memorisation of values and definitions as she felt the memorisation was more important when the students proceeded to the next form in the following year.

It seemed that all teacher participants resorted to the memorisation of values and definitions which were deemed compulsory for students, although it appeared nonsensical to a certain extent. All teacher participants tended to abide by the Ministry's instructions, although all of them were in agreement that the understanding and application of values should be the main aim, and not committing them just to memory.

Acquiring Knowledge Through ICT (Information and Communication Technologies)

In this sub theme, Figure 4.6 showed that Bing, despite being not an *Excellent Teacher*, displayed her fondness in using ICT in the classroom compared to other teacher participants.

	Acquiring knowledge through ICT
Agnes	2
Bing	17
Kavita	3
Saloma	4

Figure 4.6 Frequency of Teachers in Making Students Acquiring Knowledge Through ICT
(Matrix Coding Query from Nvivo 8)

Bing strongly believed that her lesson would be meaningful if she delivered her lesson on ICT instead of just utilising the text books. This was also reflected in her journal.

I felt the lesson could be improved if students have multimedia reference rather than printed material on revision books.

(B-J-090810)

Bing was of the opinion that her students would concentrate more on her lesson if she were to show interesting activities on the LCD projector. In one of her lessons on 'Patriotism', Bing showed a video clip on Lieutenant Adnan, a legendary warrior who fought for independence for the country. When the video was on, the students clapped their hands. After explaining to the students, she showed a list of questions on the LCD. The questions were taken from the text book but Bing improvised the questions according to the students' level (B-OB1-230810).

Bing had also created a website so that students could access it anytime. In one instance, Bing introduced the unit, 'Love for Family', to the students in the form of slide presentation through her website. Bing was also keen to put information on her facebook page.

Bing: Have you read this story? Or this e-mail. I'll put in my facebook. Then you can read it.
 Student: What's your ID, teacher?
 Bing: ID? Type Mrs. B, then you get to find me.
 Student: Mrs. B.
 Bing: ah... Ok, I've put Lesson 1 that is Unit 1- Notes in Facebook. Go and read.
 Student: Teacher, your e-mail.

(B-OB6-240111)

Bing's expertise in using ICT was also noticed. She believes in using ICT to gauge the students' attention and engage the students' learning.

...I believe in using ICT, actually I can use charts, I can use revision books in the class, I can also use games, but then as I said the same method is the worst method so I try to vary...but most of the time I try to use ICT because it caters to the needs of the students. In ICT, we have sound effects, we have visuals...if I have more time I will put in animation to make it lively to help them to be more focused to make learning more fun... I believe in an interacting way of learning, so I am asking them to join the website to learn.

(B-INT1-60910-61-67)

In fact, she believed that her students would learn better if the teaching and learning process are through information technology. Furthermore, Bing wanted her students to be exposed to the multimedia world so that they would not be left behind. This also concurred with a participant's view in Levin and Wadmany's (2006) study where she perceived information technology was a tool to enlarge students' conceptual world. Bing also viewed that each student has different learning abilities and should have access to different methods to optimise their learning. She clarified:

because you see I'm experimenting. I don't want my students to be left behind because we know that in America, in New Zealand, in Australia, the students are going to school with a laptop or what you call that... an ipad. They no longer take text books to schools, they are using e-books. In Malaysia, there are schools who make it compulsory for the students to bring ipads to school, we have *Sekolah Bestari*, but here we are just a normal school, but then, it is not fair that the students are not exposed. We know that the computer is available, we also cannot deny the theory by Howard Gardner, who says that all of us are born with multiple intelligences, which means that we learn in different ways, some are prone to

listening, some are prone to seeing and some learn better with the music on. So I tried to cater to the needs of the students and I'm also preparing them for the future because the computer is necessary in their lives.

(B-INT2-290910-124-136)

Bing's reflection on this matter was written in her journal. She sensed that her students would be more focused and interested in learning through ICT.

I am happy with my lesson.

I have included elements of fun in learning through games using Power Point games templates as evaluation. Students were interested and participated actively in giving the answers.

(B-J-160810)

The above evidence showed that Bing cared that her students learn in a delightful way through ICT as students needed excitement and support in their learning. As Cooper (2011), affirmed, "...technology works more effectively in education as part of warm and caring human environments" (p. 206). As Bing felt it was necessary to include computers in humane classrooms, Kavita also presumed that using information technology like the internet or Power Point presentation would enhance the teaching and learning in her subject. Nonetheless, she felt that it would only be applicable if it was useful for that particular lesson. In the first observation, she wanted to show a video clip animation on 'Patriotism' as a set induction of her lesson. Earlier she had informed the students to go to the media room as the classroom was not equipped with computer facilities. After several attempts, the image was finally displayed on the screen but the audio was not functioning (K-OB1-140211). Therefore, the students could not listen to what was being said. Kavita did not show her disappointment; however, she modified her lesson instantly and told the students to predict what were being said by the characters in the video clip. Kavita maintained her opinion that if she knew the system was down, she could have done her lesson without it and not wasted so much time. She explained:

Okay, IT is necessary if it is helping you. You noticed the first day I was very, very upset because I could have done the teaching without the IT itself. So that's why like the previous lesson it did really help because the whole theme was about consumerism, they talk about reading labels, they talk about expiry date you know so the set induction was helpful for the lesson. But if the IT is not helping, might as well you don't impose just because you want to show you're using IT. Be practical, if you need to use it, you use.

(K-INT1-070311-817-823)

Obviously, Kavita was of the view that IT would only benefit if the technology enhanced the teaching and learning process in the classroom and not just as a show case for the viewing of others. She advocated that employment of IT would be meaningless if lessons could still be carried out effectively using other more practical teaching aids. The test should be the learning outcomes.

Throughout all observations, Kavita showed a video clip only once, on 'Love Towards Family' to the students. This was done in the classroom where she successfully installed the system with the help of her students. However, she indicated that the classroom was not conducive enough as too much noise came in from the outside and the lesson was disrupted by the late comers because of other activities in the school. Kavita had to show the video clip twice (K-OB4-110411). Despite that, Kavita regarded that information technology still had a big role to play in Moral Education as students could get a lot of information through the internet. In fact, her upcoming activities would involve the use of IT as it would assist students in their projects. She said:

For Moral Education, you can obtain a lot of issues from the internet because the issues are various, like the environment and all that. That's why I use Power Point presentation for my students. The competition that they are taking part will start in April, so they will be doing the presentation in July. So each of them will pair up, they have to go to the internet to find all the relevant information. Let's say they want to talk about open burning, they have to present in 15 Power Point slide presentation. So this will really help them because when they do research on the topic, they will be able to answer in the exams if such topic comes out.

(K-INT1-070311-823-832)

Her viewpoints indicated that students benefit a lot by using ICT. However, teachers should use their discretion in utilising ICT, and it must be supported by good technological software and hardware in the classrooms.

Unlike Bing and Kavita, Saloma did not use IT in the classroom. However, she encouraged her students to look for information from the internet as she found that the text book could only give limited information. In one of her lessons, she told her students, “There’s little in the text book. If you want more information, check the internet” (S-OB1-250211). In another lesson, she told the respective groups in her class to look up the acronyms given from the internet as the text book did not give such information. Saloma wanted her students to acquire as much knowledge that they could not, only for exam purposes but also for the benefit of their future. She explained:

...what they learn in class it’s only the gist of bigger things. For example, if it is just about an organisation, they only give you a bit of information such as the purpose, the goals but to get more they have to find out. They need to have the learning desire to know what they really want. They have to care if they want to find out more. I mean it’s not something that will come out in the exam but if they want knowledge, if they want more, if they care, then they have to look for it because I’m just giving the gist of what it is because I’m tied to the syllabus, I’ve to finish up the syllabus.

(S-INT1-030311-279-286)

It showed that Saloma cared for the students to gain as much knowledge as they can as she knew that she could not give everything to her students as she was restricted to the syllabus needs. She also wanted the students to care for themselves in the sense that they should obtain as much information, and not just to study for exam purposes only.

However, in Agnes’s case, her approach on the use of ICT in the classroom was different. In all her lessons, Agnes did not utilise multimedia software as she felt time did not permit her to do so. As the classroom was not equipped with the computer facilities, she opined that it would take too much time to set up the system as she needed to complete the

syllabus before the end-year examinations. She would only consider using ICT when she has completed the syllabus with the students or after the examinations. This concurs with Cuban, Kirkpatrick, and Peck (2001) who argued that teachers who are teacher-centered in their teaching will not really accept technology into their work unless it is absolutely necessary.

Only in two observations did Agnes tell her students to find information from the internet. In one lesson where she talked to her students about the effects of war and radiation, she told them to look up in the internet to watch the effects of radiation on humans, especially from National Geographic (A-OB2-220211). In another lesson on 'Patriotism', she told them to find information about Lieutenant Adnan, a legendary war hero from the internet (A-OB5-260411).

In conclusion, it can be said that all teacher participants focused a lot on academic content knowledge, including understanding values and definitions as they were important in the exams. However, it was Kavita (an *Excellent Teacher*) who resorted to creative ways to make the students remember values and definitions in a meaningful way, besides allowing the students to think and make them aware of their surroundings in order for them to develop into well rounded persons.

Developing Empathy

The teacher participants used several approaches to develop empathy which is the basis of caring among the students or made the students see the perspectives of other people, especially involving the elderly or family members. As compared with other studies, researchers have adopted several strategies or approaches in developing empathy in students, namely role-play or role-take, story telling and group discussions that enhance perspective taking skills in the students (Hollingsworth et al., 2003; Richardson, et al., 2009; Stetson et al., 2003). In this study, the approaches taken to instill empathy were Role-Taking, Watching Movies or Commercials, Sharing Stories, Social Activity, Discussion and One Nation Concept (refer to Table 4.2). Among all the approaches, ‘Discussion’ was the only approach that all four teacher participants undertook to develop empathy among the students, as shown in Table 4.2.

Table 4.2

Approaches Used by Teacher Participants to Develop Empathy Among Students

	Role Taking	Watching Movies/Commercials	Sharing Stories	Social Activity	Discussion	One Nation Concept
Agnes			√		√	
Bing	√	√			√	√
Kavita	√	√	√	√	√	√
Saloma					√	

Role-Taking

It was noted that only two teacher participants, Bing and Kavita, resorted to role-taking strategy in developing empathy among the students. Researchers believed that empathy training in the form of role-taking could cultivate students' cognitive, emotional and social development (Feshbach, 1997; Hammond, 2006; Katch, 2003).

One of the approaches that Bing employed to instill empathy among students was through role-taking. She made the students understand the perspective of other people by compelling them to act out the roles. Fischer and Laan (2002) believed that role-taking is necessary for students to be able to view perspectives and other people's situations. In one lesson, a group of students took the roles of residents and vandals. However, in acting out the roles, the students did not show appropriate facial expressions. Their acts were stiff.

Below is the excerpt of the students carrying out their roles that showed empathy.

- S1: So boring.. look at the sign board it's clean. Let us scribble on it. (Students scribble on the sign board). (Then 2 girls come by)
G1: What are you doing?
S1: We are scribbling.
G1: How are we going to find the address?
S1: What's the problem?
G2: The ambulance will not be able to find the address. You are wasting other people's time.
S2: Yes, we have to think the lives of other people, I'm afraid.
S1: Sorry, we'll erase it.

(B-OB6-240111)

From the role-taking, although the students were not eloquent, it is noted that the students were able to know the consequences of their act and decided not to vandalise the sign board so that the ambulance would be able to find the address of patients. Bing explained:

Because that girl was actually able to portray, so the rest were able to think when they did vandalism, right? So, indirectly they are catching the values, instead of me teaching them. They caught the values and they were portraying them out. It can be evaluated in that way.

(B-INT4-170211-286-288)

Bing maintained that through role-playing, students will be “catching the values” instead of receiving information from her. She also believed that students engaging in role taking can influence the others so that they act in appropriate ways. She said:

It’s their group idea and their answers portray their maturity. They can be evaluated in this way and in fact it will be very effective for them to do like that to influence the whole class.

(B-INT4-170211-291-292)

Through her thoughts in her journal, one was able to deduce tacitly that she was able to get the students to understand other people’s perspectives or empathise with others through role-taking, as shown when she wrote:

I make them role-play so that they learn to say no to negative behaviour.

(B-J-240111)

In another lesson on ‘Love Towards Family’, a group of students were given situation cards which contained family issues, and they were instructed to take up roles of parents and children, and then act out in front of the class. In one scene, the son pushed his father as he assumed that his father was intruding into his life. As a result, his father was admitted to the hospital. In acting out the roles, Avin, who took the role as a son showed appropriate facial expressions. His expression was full of regret, his hand on his head and his mouth turned downwards that showed his remorse. Below was how the role-take went:

Clement:	Is that what happened, Avin?
Avin:	That’s what happened. I fought with my father, that’s why. I don’t know what to do. He is in the hospital.(Looking sad and regretful)
Clement:	Avin, do you regret?
Avin:	Of course I regret. Ever since he is in the hospital, he could not remember me. It’s all my fault.
Clement:	You are lucky you did not go to jail because your father did not blame you, you are his son, he will not blame you for anything.
Avin:	He is a good father. I don’t know why I acted like that to him.
Clement:	Avin, you have realised now.

(B-OB9-180411)

Later, when the father was discharged from the hospital, he stayed in Clement's house.

Avin visited his friend, Clement one day. They spoke to one another.

Avin: Hi Clement, how are you?
Clement: I'm fine.
Avin: Where's my father?
Clement: He is in my house.
Avin: How is he now?
Clement: He is okay now. He is well now. He is able to eat. Did you regret your actions?
Avin: I realise now. I have done a big wrong.
Clement: So, what are you going to do now?
Avin: I should apologise to my father. He is in great pain. I would be if I were in his shoes.
Clement: So you should appreciate your father.
Avin: Yes, I should.
Clement: Okay, bye, bye.

(B-OB9-180411)

The above role-take showed that the students were able to put themselves in other people's perspective in order to understand them. In the same way, Ianotti (1978) asserted that role-taking skills enable one to have empathetic reactions so that children could put themselves in, and feel from other people's perspectives. Bing commented she needed to touch on their affective part, as it was required in the syllabus so that the students were aware, and put their feelings into action. She said:

Ha!, in our moral syllabus, we are talking about the mind, the feelings and the action. Today, I'm evaluating their feelings whether they feel for others or not, that actually shows that they have also put the values into practice, the love and care for one another.

(B-INF-INT1-230411-19-23)

However, after role-taking session, no further discussion was done or questions posed to the other students in the classroom as it was time for the next lesson. Furthermore, no questions were asked regarding the father's feelings.

Besides Bing, Kavita has also adopted role-taking as one of the approaches in developing empathy among the students. In one of her lessons on 'Appreciating the Rights

of the Disabled', she divided the class into two groups. One student from each group took on the role as the blind. Initially, all students were instructed to leave the classroom and congregate at the concourse which was situated below the classroom. The respective students were blind folded. One group was supposed to give instructions to the blind to return to the classroom. The other group was not supposed to help the blind except a walking stick was given to assist him to return to the classroom. When all students returned to the classroom, Kavita then asked Sin Yee, who took on the role as a blind person to explain her feelings.

Kavita: Do you like the feeling of walking blind?
Sin Yee: No.
Kavita: Why?
Sin Yee: Because I was feeling scared.
Kavita: Scared. If you go to a new place, you feel frightened. What more if you are blind. Okay, other than frightened, nobody is helping you, how do you feel?
Sin Yee: Lonely.
Kavita: Lonely, even though the class was noisy. (She nodded her head). At that point what do you think would have helped you to reach your class?
Sin Yee: Help from others.

(K-OB5-250411)

In the same lesson, she gave instructions personally to a student to act out a role of a mute outside the classroom. Later, she came in and acted out as a mute person by showing signs to the class how she felt when a group of students were teasing her that she was mute.

Many students were guessing her gestures and it took them about one minute to guess what she was trying to say. Then Kavita spoke to the class:

Teacher: Okay, what is the story about?
Student: She went to the toilet.
Teacher: Tell me the whole story.
Student: She was teased that she was mute. So she was sad.
Teacher: She was sad, okay. Just one word, I went to toilet, friends disturb me that I am mute, I'm very sad, very fast isn't it, 30 seconds but you see how a mute tries to talk. So this is a problem. Just imagine if you are deaf, fire broke out, you shouted, fire, fire. If you can't see, you

don't know. He will sit there. So do you understand the problem faced by the disabled?

(K-OB5-250411)

Kavita believed that role taking would enable students to understand the feelings of others or empathise with others. This was reflected in her journal as she felt a strong sense to educate them on empathy.

Teach them the meaning of empathy that is being in other people's shoes. "What if you are the person in this story, What do you feel? How you feel?"

(K-J-110411)

I have to make them empathise others, act out or feel the feelings if necessary. I take them to visit the toilet, for example and let them tell their feelings or I let them role-play to feel about others.

(K-J-250411)

Although Kavita penned her thoughts on educating the students on empathy, in the actual lesson, no further questions were asked about the feelings of others. However, she considered role-play as the best way to instill empathy in the students as it enabled them to state their feelings. She highlighted:

Role play, definitely role play is one of the best way, normally we give the situation cards you know like, if you are the beggar, so somebody is doing this, how you feel, so they will come and tell their feelings, okay so most of the time is role play. I think that's the best way to do it.

(K-INT2-190411-196-199)

Watching Movies/Commercials

Regarding this strategy, it was observable that Bing and Kavita had taken this measure to enhance empathy in the students. Watching programmes, that are intended to educate youngsters in considering the feeling for others, do help them in empathic arousal and strengthening positive connections or relationships (Gerdes et al., 2011; Hollingsworth et al., 2003; Sideris, 2010).

It was observed that Bing showed a movie to the students on one Saturday to instill empathy among the students. She wanted them to watch the movie so that they would be able to identify the roles of characters and to learn something from the values depicted. From the movie, she needed the students to learn to understand others who are not as privileged like them. The students were supposed to take the perspective of other people and be able to feel for others. When asked why she showed the movie, she said:

we can put ourselves in that person's shoes... ahm..., I've shown it to many other students. It helps us to think about that situation. In that situation we realise that we are so fortunate and we sympathise with this character.

(B-INT6-210311-35-37)

Because it has the same effect and I have shown it to other students. The students are able to respond with that kind of emotion, like what I expected them to be... they are actually learning from these different characters in life and they able to put themselves in that situation

(B-INT6-210311-46-48)

In fact, in her journal, she wrote:

...I had consciously and carefully select the movie "Home Run" because I want the students to catch the values which I intended them to have. I want them to think and feel like the characters in the movie.

(B-J-210311)

Obviously, from her thoughts in her verbal statement, Bing wanted the students to experience the emotions felt by the characters. She also desired the students to learn the empathy trait from the character of a poor girl who was so generous towards another character who was poorer than her. The poor girl understood that the poorer girl needed the shoes more than herself. This was also intended in Wang and Ku's (2010) study where they wanted the students to give positive responses when their emotions were stimulated after watching a movie. This approach led to positive outcome as shown in their study. In wanting the students to learn to empathise, Bing explained:

She was so poor yet she didn't ask from the girl who took her shoes because she noticed that the girl who took her shoes was worse off than her, her father was blind and she didn't have a mother, so the father was actually collecting the recycled items and took her shoes by mistake, so that actually touched me.

(B-INT6-210311-134-137)

She also felt that the students can actually identify themselves with the characters and empathise with the character. In her journal, she said:

From the discussion which I had in class, I clearly noticed the students, who were present, could actually identify and talk about the characters and their values learned. For example, how the rich kid could not understand why and how the poor kid wanted the pair of school shoes and football boots. They can also identify how the poor girl who had lost her pair of school shoes and yet willingly gave them away to another girl who was less fortunate than her. In a way, I made them put themselves in another person's shoes.

(B-J-210311)

In another lesson on 'Love Towards Family', Bing showed a commercial which depicted a mother who took care of her two children selflessly in a village. They grew up to be successful individuals in the city but never had the time to visit their mother. Their mother continuously pined for them and eventually she passed away alone, without her children beside her. During the screening of the commercial, the students showed no reactions on their facial expressions. After showing the commercial twice, Bing asked Ramitasri to state her feelings when watching the story.

Ramitasri:	Sad
Bing :	Why are you sad?
Ramitasri:	Because the children did not repay their mother's deeds.
Bing :	Because the children were not able to repay their mother's deed and their mother has passed away. Thank you.

(B-OB9-180411)

Then she asked the whole class why they are sad. She asked Clement. He said that he felt a little sad. But Clement did not elaborate on why he was sad and Bing did not enquire further. She then gave accounts of the story to the whole class.

The sick will see the doctor, right? Her daughter who is a doctor cannot treat her sick mother. This situation is very sad. Very pathetic. The reason I showed this is for you to feel a mother's feelings. When we grow up, we should not forget our mother's deeds and sacrifices. If we look at the scene, the mother put importance on education. She herself carried her children to school and sent them to school. But when the children grew up and got a good job, they have no time for their mother.

(B-OB9-180411)

Her reason for showing the video clips, as well as explaining to the students was to develop empathy among the students so that they would not forget their parents' deeds and mistreat them in future. However, in many observations done, Bing only asked about their feelings and her questions did not go further than that. Questions pertaining to other people's feelings such as mother's feelings were not put forth. Nevertheless, Bing indirectly tried to make the students feel about the mother's feelings as it was written in her journal.

Students could try to understand the feelings of mother's love. They manage to talk about the reactions and their responses.

(B-J-280411)

Just like Bing, Kavita also showed a video clip pertaining to family issues to the students. In order to instill empathy in them, Kavita displayed a commercial which she downloaded from the internet. It was about a daughter and son-in-law who mistreated a father in their home after he was discharged from the hospital. Before presenting the commercial, she told the students to feel for the video clip that she was about to show. Looking at the students' faces, she explained, "You look with your eyes, you hear with your ears, so you feel with your heart. I want you to see, I want you to listen and I want you to feel." After showing the commercial to the students, she asked a student regarding her feelings.

Kavita:	What about you?
Student:	Sad.
Kavita:	Sad. Okay, why are you sad?
Student:	Because I love my child but my child doesn't love me.

Kavita: Okay, how do you feel about this, where the cat ate together with him outside. What do you think he felt? Like an animal in the house. Do we think the consequences of our actions? We may think the carpet that we bought thousands of *ringgit* is spoilt because we soiled on it but did you forget when you were a baby, your mother just fed you, and you soiled in your pants. Does your mother throw you out of the house then?

Students: No.

(K-OB4-110411)

She asked other students regarding their feelings and many of them said they were sad.

However, no questions were asked regarding the father's feelings. Although Kavita pointed out that the father was ill-treated, many questions were posted as rhetorical questions. One good example was when she uttered, "Okay, how do you feel about this, where the cat ate together with him outside?" Students were not even required to answer this question (K-OB4-110411). Kavita then proceeded to explain the situation to the students.

Kavita also made it clear that the reason she showed the commercial was to touch on the affective part of the students, as it was required in the Moral Education syllabus. Furthermore, she also reasoned that many of her students were lacking in their show of affection towards their parents, as material wealth had taken priority. Therefore, emphasising this feature was necessary. Kavita said:

Because feeling for parents, feeling for the loved ones, the children don't know how to show. When I asked them how they showed love to their parents, they could not because they don't feel parents are important in their lives. They can't even tell how they can celebrate with their family. Those days we cannot live without our parents, nowadays the children can live without their parents. Parents are only providing money. When I touch on the feelings, I am sure you saw one Chinese girl almost cried but I stopped her because many of them don't have parents. I asked these children to speak from their hearts and when they come and tell their feelings, the others will start crying. They are put in a situation where if they have a father like that, the feeling will be there, so I think that's what I was trying to so.

(K-INT2-190411-131-143)

However, when asked whether moral affective was emphasised and taught in the courses that she had undergone, as she was not formally trained in Moral Education subject, Kavita

replied that that moral component was not taught to them, and it all depended on the teacher's own initiative to teach Moral Education in a meaningful way, as it concerned human relationships. She said:

Not really, the teachers were not exposed to it at all. In fact, not all of them are actually Moral teachers, so any Tom, Dick or Harry is chosen to teach. In my school, the teachers of Physics, Chemistry, and even the head of Biology Department have to teach moral even if they don't have Moral Education background. All they have is anger. They are angry because they are asked to teach one class of Moral, so their attitude is already wrong. Everyone says anybody can be a moral teacher, I don't agree with that. Not everybody can become a moral teacher, in fact in a higher order thinking, you really need more empathy and passion for the students because moral is about human relations.

(K-INT3-171-178-280611)

Sharing Stories

Among all teacher participants, it was found that only Agnes and Kavita shared stories or their experiences with their students to instill empathy in them. Sharing stories demonstrates caring on the part of the educator where it is a way of engaging students and changing their perspective on certain issues that result in displaying empathy (Bowman, 1994).

Although Agnes concentrated mainly on academic content knowledge, it was also observed that she shared a story with them in one of her lessons regarding "fairness". When she spoke about types of court in this country, Agnes shared a real-life story with the students regarding a court case battle between a husband and wife over their child. She told them about a divorce case that involved a little girl named Annie who stayed with her father since she was a baby. The mother left the child and went overseas to strengthen herself financially. After a few years, the mother came back to claim her rights on the child and as a result, the battle continued at the court. However, the court granted custody to the mother. So Agnes related to the class:

You see the poor girl refuses to leave the father. But according to the court, she must go to the mother. The child refuses to leave the father. He pays a hefty fine to the court every day. This must have a psychological effect on the child.

(A-OB2-220211)

Although the story could invoke feelings in the students, Agnes did not ask the students regarding their feelings on the little girl. She only showed her part in empathising with the girl by saying “pity” but did not delve further to tap on the students’ feelings. On the other hand, the students did not portray any feelings on their facial expressions. The activities in the text book could have made the students to feel for other people but no questions were asked related to the matter. However, when asked the reason for relating the story to the students, Agnes replied that she wanted the students to be aware that there were two sides of the story in any conflict. She emphasised that in this case, one had to look at both points of view, the mother’s and father’s points of view before making any conclusion. Despite that, the victim was still the child and she wanted the students to feel for the victim as she had to make such a decision at a very young age. She commented:

In Annie’s case, you link it to the father’s love, how the father cried, how she herself emotionally affected, it’s always the implication, as I said the students must always know the implications. In this case, we should teach them the implications towards the child, the next time she would have emotional problems, traumatic problems. Some could be listening to the father’s words of the story, and some to the mother’s side of the story. So, she is in the position that she has to decide but she is so young now. Just now I was telling them about teenagers, at this age they are very volatile, they tend to follow their friends more than what their family members tell them.

(A-INT1-010311-483-491)

Agnes had also written in her journal that she wanted her students to know that there were always two sides to a story, connecting to the case where the child has to understand both her parents’ predicament.

Have to make the child understand that there’s always 2 sides to a story.

(A-J-230611)

Looking at her questioning techniques in making students emplace themselves in the perspective of others and feel for them, Agnes was queried further on whether caring and empathy concept were taught when she went for her Moral Education courses. She replied:

No, we are not exposed to the caring concept, we are more on to the academic, whatever it is, it is all about the techniques of answering questions, and we are more into that. Towards the end, it is that.

(A- INFINT1-108-110-260411)

Unlike Agnes who was observed to have shared only a story with the students, Kavita made the students view from the perspective of others and tried to instill empathy in them by sharing stories or relating her experiences to the students in many of her lessons. In the first observation, she related her own experiences when she went to India for vacation. She told the students that she observed how a shopkeeper poured hot water on poor little children who were begging for food at the road side. She said:

Yes, they live in small, small hut you know, very poor people, very poor and their kids are so dirty, small, small babies like baby monkeys. I went to buy drinks, they held on to my leg, the shopkeeper poured hot water on them. Pitiful.

(K-OB1-140211)

In saying that, Kavita showed gestures of ‘small babies’ and her face cringed when she said ‘pitiful’. The students gasped upon listening to Kavita’s story but no further questions were asked on that matter.

Kavita also believed that if she shared real-life stories with the students, it would be a platform for them to improve their attitudes. Their caring attitude would be reinforced as this was also discovered in Sheppard’s (2010) study that an educator shared her own experiences and real life stories to create caring awareness in her students. Kavita would also have the opportunity to instill the feelings of empathy in her students as this was narrated in her journal.

Share with them the other person's problems and feelings. Teach them to be more empathetic. Ask the students to share their feelings about things or experiences that happened in their own life.

(K-J-200611)

In another lesson on 'Environment', Kavita reminded students of their safety when they were brought out to respective locations to collect rubbish or recycled items. In that reminder, Kavita shared with the students about one incident that was narrated by her maid about a boy who played with a dangerous snake and kept the snake in the bottle. He put the bottle into his pocket. However, the snake escaped from the bottle and when the boy put his hand into his pocket, he felt the snake, took it out and played with it like a rope. In that course of action, the snake bit him. The boy later died at a hospital as his parents were late in sending him for treatment. The students gasped upon listening to the story (K-OB7-180711). Kavita wanted the students to realise that their actions would result in consequences, therefore, they have to think and feel the impact of their actions on others.

She explained:

Okay, when I told them about the story of the snake inside the pocket, and how dangerous it was, they would know and understand. The next time if anybody in their family or friends are doing like that, they will remember this story and tell them, don't do this or they go back and share the story at home. The brother or sister who is listening to the story and who is mischievous, might not do it and I also want them to have a pity feeling for the elder brother and the family who has lost a 17 year old boy. How can this happen? I mean accident is one thing but this boy was looking for trouble. So the boy had never thought of their parents or their families you know, it's not easy to raise a child to become a 17 year old so I want them to have that feeling towards others.

(K-INT4-020811-42-52)

Kavita also strongly gave her views that empathy is an important trait in Moral Education. One way of inculcating empathy was through sharing stories or real life happenings where it would convince students to think and refine their thoughts, feelings and actions. Hence, potentially it should make them feel more for others. Her views:

I think Moral Education is basically on empathy and sympathy. If you don't share the real stories or cooked up a story the students won't believe. Stories must be believable and then if you tell them the truth, the real story and let's say if the story is happening and then they can read in the newspaper or what and they will tell yes teacher we have heard of this and all that and then sharing the story will actually make them feel more empathic toward other people.

(K-INT4-020811-26-31)

Social Activity

Kavita was the only teacher participant who engaged in social activity to instill empathy in the students. In a lesson on 'Environment', Kavita told the students that they would be doing an activity towards the 'Awareness of the Issues of Environment'. Students were divided into groups and Kavita explained the location that each group would have to go to pick up recycled items. She also reminded them to pick up items that could be easily managed and not the ones that were embedded in the earth (K-OB7-180711).

Once they were brought out of school, they went about collecting pieces of papers, boxes, pieces of glasses, cigarette butts, bottles, used plastic utensils and so on. Kavita also confessed to the researcher that the reason she did this was "they would have the empathy, the feeling that others should not have thrown the rubbish, as it would have affected the lives of others, so how do you stop this kind of behaviour, this kind of question would build up".

After collecting the recycled items, the students were called back and gathered at the nearby gazebo. Each group was told to categorise their items and state how the items would be recycled. After presentations, Kavita enquired about their feelings on this matter.

Kavita:	Okay, you have done this cleaning up, can somebody tell me how you feel? About the rubbish thrown all over? Malathi? What is your feeling when you see all the rubbish around your school?
Malathi:	So dirty, don't know how to pick it up. Yucks feeling
Teacher:	What did you feel, Kong? How did you feel about those who threw the rubbish?
Kong:	Not responsible.

Teacher: Ok, when you meet the person, what would you do?
 Inthuja, what do you feel?
 Inthuja: (Silent and smiling)
 Teacher: You see today, you went out and clean up. But, this afternoon you will see more throwing the rubbish, what do you feel?
 Inthuja: Hate.
 Teacher: Angry?
 Inthuja: Angry, yes of course.

(K-OB7-180711)

Although Kavita enquired about their feelings about them cleaning up the environment and to those who pollute the environment, no questions were directed on those who clean up the environment out of duty or voluntarily, which could tap the students' emotions. Questions such as "How would you feel if those late comers to school were asked to pick up rubbish all the time?" or "How would you feel those cleaning workers had to come and clean up your school area every now and then?" were not asked and these questions would make the students realise that they should empathise with those affected.

However, developing empathy was indirectly done as Kavita wanted the students to feel the effect of collecting rubbish where disposing the waste was not deliberately done by them. She cared that the students felt that such behaviour should not be practiced by others. In other words, by going through the process, the students would refrain from throwing waste indiscriminately as they would be aware of the discomfort of collecting rubbish. She explained:

Okay, when I did the recycling programme, I remembered doing it three or four times with the group of students, not the same group, my students have found a bottle of beer, Carlsberg bottle and all that. When the students picked it up they felt very yucky because they felt 'how can people do like this'. When they asked me why did these people behave like that, it showed that they don't want other people to do that to them.

(K-INT4-020811-72-77)

Kavita also cared that by engaging in this activity, the students should have feelings for the unfortunate or would be able to empathise with those destitutes who were in dire need of

basic necessities. This was reflected in her journal recordings of how the acts of recycling could change students' behaviour.

Through today's lesson, I taught them about wastage and how we can help people who don't have food and basic necessities. By recycling, we can save on a lot of things.

(K-J-180711)

Discussion

As stated earlier, 'discussion' approach was employed by all teacher participants to develop empathy among the students. Empathy can be enhanced through discussion which allows the students to communicate, listen to one another and be sensitive to each others' needs, that leads to co-operative engagement (Hammond, 2006; Hollingsworth et al., 2003; Stetson et al., 2003). However, in this study, the discussion approach was mainly one sided as teachers were seen talking more than the students. The discussion topic mainly touched on family issues as these were the ones included in the Malaysian Moral Education syllabus. For instance, in her approach to instill empathy in her students, Agnes discussed with the students the needs to communicate with family members to resolve any conflicts in one of her lessons on 'Respecting and Obeying Family Members'. She referred to the dialogue in the text book where one of the characters informed the others the need to take other family members' feelings into consideration.

Syikin: We cannot underestimate ambitions, interest and opinions of other people. We do not know what will happen in the future. We only plan, God decides. Think about her feelings. If she knows your opinion, she will definitely be offended. We need to respect the feelings of every member of our family, no matter old or young.

Cynthia: Just imagine, how is your feelings if she does not agree with your ambition to be a lawyer?

(A-DA-TB-290311)

After reading the text, Agnes then told the whole class the importance to understand a child's feelings when they become parents.

Just imagine, you tell your parents. How is your feelings? Some parents don't want their children to, so next time when you become parents, you must understand your child's feelings.

(A-OB3-290311)

In the observation, only rhetorical question was asked. Students did not answer regarding their feelings on the matter as Agnes went on to the next activity in the text book. When enquired the reason to include feelings in her lesson, Agnes was of the opinion that one should look at the other's perspective to understand others, such as parents. She commented:

Because in the moral lesson, they have to put themselves in other people's shoes then only they can relate their feelings. Sometimes your parents scold you, right. There must be a reason, so you don't think of yourself, you must think the other side, in everything there are two sides of the story.

(A-INT2-120411-54-57)

Agnes also felt that it was her duty as a teacher to inform the students the need to communicate with their parents to forge better relationships with them. She said:

I don't know whether students understand or not, or whether they actually communicate with their parents, but as a teacher this is what we can do.

(A-INT1-010311-319-320)

It seemed that Agnes, out of her responsibility, wanted to relate the importance of communication to the students. In another lesson on 'Appreciating the Rights of the Disabled', Agnes spoke about the disabled, who were very talented and enrolled in Skills Development Centres. She told them that despite facing adversities, they had the will to go on with their lives and did not give up. Instead they concentrated on the special gifts they had. In order to make the students feel the difficulty faced by the disabled, she told them to try drawing with their legs.

You go back home and try to draw with your leg. We should have this type of competition and ask the students to draw with their legs. Some people, no legs and

hands. See whether they have a will to live. They use their mouth, the brush in their mouth to draw and in result, their paintings are so beautiful.

(A-OB8-050711)

Indirectly, Agnes was trying to instill empathy in the students towards the disabled, while at the same time making them appreciate life and work diligently as they were 'normal'.

When asked the reason for telling the students about the disabled, Agnes explained:

Oh, I want them to feel, the feelings, the affective side of it, how difficult it is for them to draw, and then you imagine if you are in the situation what can you do, with a pair of legs, they have to learn some how or rather.

(A-INT4-260711-107-109)

It was also written in her journal that she wanted her students to think and feel about others.

Tell the students:

- a) Before you judge and label someone, think about how he/she feels.
- b) Think about how they would feel if they (students) were treated the way they treated this other person.

(A-J-050711)

Similar to Agnes, in order to develop empathy among the students, Bing encouraged the students to spend time with their families so that they know their families better. She even asked them whether they are concerned for their parents' well being. She asked them whether they know their parents' concerns.

Bing: Do you know whether your parents are sick, not happy, or sad, did you see their face and show concern. Do you know if your parents are sad?

(B-OB7-070211)

When probed later, she explained:

Yes, I want them to understand their parents because I said that in their family

charity work, they need to spend time with their parents. Some of them do not have time for their parents, you know, so I want to instill the love for parents.

(B-INT4-170211-363-366)

so when they spend more time together, they can understand their parents' point of view and we are giving them opportunity to get to know each other better because most of the time you find that parents just give them financial aid, and they don't have time to communicate. So we are providing them opportunity to do things together which is very good

(B-INT5-210211-85-90)

In compelling the students to understand and spend time with their parents, indirectly Bing was trying to make students empathise with them. She also wanted them to communicate with their parents, so that they would be able to look into their own perspectives, and later would be able to communicate with others effectively which will be beneficial in their career. She stated:

They have to improve the communication skills with people who are older than them. If they are able to communicate with their parents, treating them with respect, then they will be prepared to talk to their boss or people from the higher authority when they go out to work.

(B-INT5-210211-92-95)

In all her lessons, Kavita usually conducted discussions with her students after their presentations. In one of her lessons on 'Appreciating the Rights of the Disabled', Kavita explained to the students the difference between empathy and sympathy. She then asked the students to think how they could help the disabled. She told them to imagine that they were Special Education students in their school.

Kavita: You are special education students. Should you empathise or sympathise?
Students: Empathise
Kavita: Empathise. Imagine that there is a special education student who sits in a wheel chair. I want you to think in one minute what assistance you could give him in a day in school. I want you to deliver an idea which is creative. You can discuss with your friend sitting beside you.

(K-OB5-250411)

In discussing with their friends, Kavita believed that the students would be aware of the needs to assist the disabled. In that way, empathy could be developed in the students. She also considered the need to visit the disabled to instill empathy among the students as the interaction between the students and the disabled would allow the development of empathy to take place. Kavita explained:

But I believe we can take them to visit the disabled once a month, let them mingle with them and that can make them feel to look forward to the next visit. But when we make them do everyday, I don't think they like it but to a certain extend, yes, you can use empathy to make them understand the disabled.

(K-INT3-280611-149-153)

In the same lesson, as Kavita was discussing with the students, she also asked a student to talk about her experience in dealing with her disabled relative. As the student spoke about her visit to the disabled relative who was about her age, it was found that she did not have a feeling of empathy towards her. Kavita encouraged the student to spend time with her to develop her feelings towards her disabled relative.

Teacher: No. How do you feel if you are her?

Student: (She shook her head).

Teacher: You cannot imagine. You cannot empathise. Does she have problems to communicate? How do the parents solve the problems? When if she needs something?

Student: The elder sister knows what she wants.

Teacher: Oh, the elder sister knows what she wants. Maybe you should spend the whole day with her, without anybody. If you have the chance, one day, bring her to your house and take care of her alone. Then you can feel empathy.

(K-OB5-250411)

In encouraging the student to spend time with her disabled relative, it was apparent that Kavita wanted to instill empathy in her. Besides, in her discussions with her students, Kavita has told the students to love and appreciate their parents. In one of her lessons, Kavita asked a student to talk about his father. The student said that he liked his father because he was a good cook and advised him a lot. He was also sporting and daring. His

father stopped smoking and drinking after he advised his father when he was in Standard two after learning the negative effects of smoking in school. Kavita then explained that this was the father's sacrifice for his son. Kavita and the students clapped after hearing this. Kavita praised the father as a great father. She also encouraged them to write about their parents and show what they had written to their parents to see their reactions. She told them to pour out their feelings towards their parents (K-OB4-110411).

In the same lesson, another student spoke about her mother. She related an incident that made her almost to be in tears when she thought about her mother. This was the first non-verbal gesture that the researcher observed on the student. Obviously the student felt empathetic towards her mother who had sacrificed so much for the children. She informed that when her parents argued, her mother always gave in because of them.

The discussion above showed that Kavita wanted the students to care for their parents. In wanting to care for their parents, the students should first appreciate their parent's love, time, actions and sacrifices for them.

Similarly, like other teacher-participants, Saloma often told the students to care for their parents. Although empathy was not directly dealt with in her lesson, Saloma often advised her students to think and feel about their parent's sacrifices for them through her discussions with them. In one lesson on 'Love Towards Family', she sought to make the students understand their parents' sacrifices towards them. She attempted to make them empathise with their parents. She said to them:

To raise children, remember, you are expensive to be raised. Buy your baby sister's milk. But you, when you work, you will buy mobile phone. The role of the student is to study, not to work. Your parents work to take care of the family. Your parents go out and work and that is tiring. After that, you say your parents do not love you.

In the same lesson, she also made an effort to put students in their perspective to understand their parents in order to show their love towards their parents. She told them:

You don't have to spend money, give salutations, hug, share with your parents. Show to your parents. Just like you, your birthday. If your best friend does not remember your birthday, you'll be sulking away. You want people to remember your birthday. It's the same.

(S-OB3-250311)

In getting students to see from their own perspective, Saloma hoped that the students would learn to appreciate and assist their parents at home and care for others in future. She clarified:

That's why I keep telling them before they go out in the morning for school, they should just give their mom a hug, their father a hug and then when there is a special day for the family, do celebrate, I do remind them, say it's mother's day or father's day, at least give a card, not presents, just a card to show and help their mother with the house work, maybe a little. It does show that they appreciate their parents.

(S-INT2-150411-68-73)

so I hope when I say these things, it triggers them to help their mother to show that they care because if at home they can do it and then later they would do the same to other people.

(S-INT1-030311-223-225)

It was also evident in her journal that she wanted them to comprehend their parents; hence she put them in situations that could make them understand better. She needed them to empathise with their parents, so that they would be capable of showing care towards them.

I told them that their parents have given them love in terms of shelter, food, clothing and education and asked them how they returned their love to their parents. I made them understand by telling them that if their friend forgot their birthday, they would feel sad. The same goes to their parents. I also told them to help out their mother as she would be tired of cleaning the house.

(S-J-250511)

As Saloma was often observed trying to make the students care and empathise with their parents, she was also enquired whether moral affective was taught when she did her degree course at the university. She replied:

They did mention it a bit but it was never a big thing. I mean I enjoy teaching moral, that's why I took it up at the university ... a lot of my friends do take moral but not

everybody enjoys teaching it but I enjoy it, that's why I think it's important to care about students...

(INT3-S-263-266-010711)

The evidence above clearly showed that moral affective was not taken seriously even at the training level where such institutions are given the mandate to produce knowledgeable, caring and skillful teachers who could make a positive difference in the teaching of Moral Education.

One Nation Concept

One Nation Concept refers to one national identity that unite the various ethnic groups in the country despite differences in cultural, language, social, economical, and political contents that lead towards national building where 'oneness' is the main thought in any citizen (Brown, 2007; Morais, 2010). Undeniably, this term is similar to the One Malaysia Concept introduced by the present government as a motto to unite the various races in this country (Ramli & Jusoh, 2012). As such, two teacher participants, Bing and Kavita had used this concept to instill empathy among the students with the intention of uniting the students of different races and faiths in the classroom.

Comparatively, between the two teachers, Bing emphasised the One Malaysia Concept more clearly as she encouraged the students to understand the concept, so that they learn to understand one another. In Malaysia, only students of non-Muslim faiths such as the Buddhists, Hindus, Christians and others are the ones who take up Moral Education. In all National schools, under the Education Act of 1961 and other subsequent education reports, Malay language is used as a medium of instruction to achieve national unity from the 70's onwards (Rahimah, 1998). Therefore, from the observations done, Bing encourages the use of National Language (Malay Language) or English as a media of unity amongst all races so that they understand each other through her lessons. In one lesson, as

Bing explained, six boys on the left side of the classroom were seen talking in Tamil language. She looked at them and reminded them about using *Bahasa Melayu* (Malay Language), also known as BM or English language. When the students ignored her, Bing wrote big letters on the board 'I do not understand Tamil'. Then she said to the students:

I do not understand Tamil language. So... so... (looking at the boys)... for us to understand each other, I'm encouraging you to use the Malay Language. Can you co-operate?

Although the students answered positively to her, the boys continued talking in their mother tongue. Bing reminded the students again about using the language and made them understand her plight as she said:

You have to understand if this is a Tamil class, you can use Tamil but here we have the Chinese and Malay students as well, so we have three races in the class. Therefore, the use of Tamil or Chinese Language will only cause problems because we do not understand one another, and the class would be very noisy because of that. So, can I get your permission to use BM in class?

(B-OB8-210211)

It is obvious that Bing wanted the students to empathise with the others who do not know their language so that their behaviour would not disrupt the learning process. She also told the students she encourages the use of Malay Language because it is a language for unity in the country.

I am encouraging you to use BM because it is a unity language. That's why riot happens because we do not understand each other.

(B-OB8-210211)

When probed later, she firmly believed that students need to live together and learn to understand each other to avoid misunderstanding. She explained:

Because whether we want to accept it or deny it, is a fact that we are living together, so how are we going to improve the situation if we don't know their culture. You don't know them then you need to know them because they say to know Malaysia is

to love Malaysia, right? So to know another race is to love them, therefore you have to get to know them.

(B-INT4-170211-492-495)

They have to learn to live with one another because we have to accept that we all are different... how different and how similar, we need to accept one another but if we don't learn to live with one another, then it is going to be difficult... But I think we should not have any problem but it's just you know... ahm... we have to learn to give and take so that everybody will win in this situation.

(B-INT5-210211-115-119)

For the same intention, it was also conspicuous that Kavita instructed her students of the same race to mix with students of other races when it came to group work. She would often direct students to sit in certain groups if she felt racial balance was not there. Furthermore, like Bing, she would remind the students to communicate in English or in Malay. In one lesson, she told the students to sit according to One Malaysia.

Kavita: I did not see One Malaysia, also? Okay, I'll give you one minute, please prove to me you are sitting according to One Malaysia. Okay, starting now.

(K-OB2-280211)

Students then moved about and changed their sitting places. Kavita would also reprimand students if they spoke in their mother tongue which she did not comprehend.

...that's why I wouldn't want to put you among the same race. I only hear Chinese language, I'm not teaching Moral in Chinese. So please use BM (Malay), if not, you have to be in another group.

(K-OB2-280211)

When enquired the reason she wanted them to speak either in Malay or English Language, Kavita explained that the students needed to know and understand each other. This could only materialise if one language, or a common language, was used by everyone. By reminding the students often to use the national language, indirectly Kavita was trying to instill empathy in the students by making them aware that they have to understand the

feelings of others who do not understand their mother tongue. Furthermore, Kavita acknowledged that her students were not fluent in the national language, therefore she had to encourage them to use it, as Malay Language was compulsory to be taken in the national examinations and was the medium of instruction in the national schools. Kavita explained:

Ok, National Education Policy, this is not a national type school. If I'm a Chinese teacher, maybe I want to hear the ideas of students in Chinese, if I'm an Indian teacher, I want to listen in Tamil but then, that's not the way because the class is full with students of different races. If they speak in English, it's still acceptable because the students can use English in class. And Malay is also accepted but if one speaks in Chinese, how are the Indians going to understand, even I cannot understand, the same way goes to the Indians. And then how are they going to answer in the exam, so we are also doing some BM work in the class, BM and English work.

(K-INT2-190411-57-65)

...and I feel that my students are not very good in their command of language, so I emphasise on them using Malay to communicate, but they have some options to use in English also, I don't penalize them...

(K-INT3-280611-64-66)

Kavita was also of the opinion that if students speak in their mother tongue with the presence of other races in the class, it signified disrespect to others and the One Malaysia Concept cannot be developed as others do not understand one another. This is further expounded in Cooper's (2011) study that lack of understanding of cultural differences could lead to racism. Kavita strongly uttered:

I don't understand, okay I can't understand their mother tongue, second it's not going to help them to answer the exam paper and thirdly, they'll offend people if they are using their mother tongue because people don't know what they are talking about. Definitely, you cannot create a good One Malaysia concept, when they are talking in the class. You may think they are scolding you but maybe they are just talking, but you tend to feel they are offending you, so it's going to cause misunderstanding.

(K-INT3-280611-70-77)

Kavita explained that the students need to understand and accept each other's religion to create harmony which was an important feature in nation building and to create

a national identity in this country. Without understanding and empathising with one another, peace may not be possible. The misinterpretation of one's perceptions towards another could trigger racial disharmony as Kavita asserted that "students need to know each other's religions so that they empathise with one another" (K-INT5-150811-51-52). Cooper (2011) had further affirmed that common language between cultural groups could enhance empathy.

In conclusion, it was apparent that only Bing and Kavita adopted various ways in developing empathy among the students in their lessons. Agnes only employed the sharing stories and discussion approach whereas Saloma only had discussions with her students to develop empathy among their students in their lessons.

Non-verbal Gestures

Among all four teacher participants, only Kavita consented to be video taped. The video showed that Kavita uttered her words more than her non-verbal gestures in the classroom. In all observations, she did have eye contact with the students when she spoke to them or delivered her lessons. At times she smiled at them when certain questions were asked or when students responded to her. However, Kavita felt that she needed to smile more at her students so that they would feel more comfortable with her. It stated in her journal:

I should keep up a smile at all times. Avoid looking too fierce. A smile will give chance for students to open up to me.

(K-J-200611)

In other observations, it was noted that during group work activities, Kavita would listen attentively to the students by forwarding her body. As discussed earlier in the ‘Developing Empathy’ theme, she cringed while saying ‘pitiful’ when referring to the little Indian children who were abused. Her students gasped, their eyes widen but it only lasted a few seconds. There was no soften look on the students’ faces that could be associated with empathy. There was only one moment that the researcher noticed when a female student was almost in tears when she related about her mother.

Although there were eye contacts and her body bent forward, indicating active listening to the students, physical contacts were not observable. Putting her arm around the students, sitting very close to the students or touching a student’s arm were not seen during classroom observations. In other words, no physical contact was detected, although it plays an important role in exhibiting one’s care and affections. Physical affection such as patting on the back, shaking hands, touching on the shoulder and engaging in a high five are all important in the show of care and empathy (Williams, 2010). Nevertheless, in this study, all

teacher participants did not demonstrate much in their non-verbal gestures. It could probably due to the Malaysian culture, where touching students could be considered a sensitive matter.

Although Agnes, Bing and Saloma did not consent to have their lessons video recorded, it was apparent in all observations that all of them had eye contacts with their students during lesson delivery. There was no group activity in Agnes's lessons whereas there was only one group activity in Saloma's lessons. In was observed in Bing's lessons that she bent her body forward, listening to student's explanation during group work activity. However, there was no physical contact or facial expressions that portrayed the concern of the teachers towards their students, except in one occasion when Agnes gave a softened expression to Yosh, during her enquiry on Yosh's illness. In some observations, while explaining academic contents to the students, Agnes did bend her body forward. All teachers did smile at the students, especially when relating humorous episodes to the students.

Students' Perceptions on Caring Teachers

In this study, five students from each school were interviewed to explore their perceptions of their teacher, whether they considered her as caring. One of the research questions in this study is 'How do the students perceive the teacher as caring?' Therefore, twenty students from the four schools were interviewed. Besides interviewing, the students' journals were also analysed to gauge their perceptions. Table 4.3 below displays the names of the students and their respective schools.

Table 4.3

Names of Students and Schools

Bunga Raya Secondary School	Jalur Gemilang Secondary School	Twin Petronas Secondary School	Dahlia Secondary School
Gabriel (Female)	Charan (Female)	Cindy (Female)	Ellen (Female)
Hector (Male)	Jason (Male)	Kenny (Male)	Gayle (Female)
Jessy (Female)	Rami (Female)	Malavika (Female)	King Kit (Male)
Tammy (Female)	Karthi (Female)	Renee (Female)	Mary (Female)
Yosh (Female)	Kavi (Male)	Yang Lee (Female)	Samy (Male)

Among the twenty students, six students were males and fourteen students were females. In this study, the gender of the students was not taken into consideration. Purposeful sampling was employed in this study, therefore, all students volunteered to take part in this research.

In this study, interviews and journals of students were employed to collect data. All interviews were transcribed verbatim. The transcriptions and written journals of the students were uploaded in the NVivo 8 software. Initial codings were done on the

transcriptions and written documents. As a result, 35 codes emerged as free nodes. From the free nodes, the researcher categorised them into eight categories or themes of the study. The eight categories are: assisting students in studies, advising students, sense of humour, patience, concern for students' well-being, understanding students, motherly and helpful.

The study has shown that all twenty students considered their teacher as caring. However, their perceptions of caring were mainly based on 'Academic Caring' as categorised by Tosolt (2009) where teachers mainly assisted students in their academic work. In this research, all students felt that their teacher assisted them well in their studies. Table 4.4 shows the categories, and the percentage of students that perceive their teacher as caring.

Table 4.4

Students' Perceptions on Caring Teachers

Categories	Number of Students	Percentage
Assisting students in studies	20	100%
Advising students	18	90%
Sense of humour	15	75%
Patience	15	75%
Concern for students' well-being	9	45%
Understand students	8	40%
Motherly	7	35%
Helpful	6	30%

Assisting Students in Studies

All twenty students, or 100 percent of the students, considered that their teachers cared for them in their studies. This finding is similar to the findings in other studies that acknowledged many students, especially secondary students, viewed their teachers as caring in terms of their academic pursuit (Ferreira & Bosworth, 2001; Garret et al., 2009; Wentzel, 1998).

Gabriel from Bunga Raya Secondary School considered Agnes to be caring as she gave good explanations in her lessons to make them understand well. Besides, Agnes did not show any exhaustion in repeating her explanations if the students did not understand. This was evident in the 'Pedagogical Caring' theme where Agnes explained the academic content in detailed form. Gabriel explained:

If I didn't do the homework and just left it blank, she'll ask me why didn't I write this answer. Then I'll tell her I don't really know the answer. She'll explain and tell me, so she is actually giving me a chance, she is quite a caring person.

(G-270711-93-95)

Gabriel had also written in her journal that she would ask assistance from Agnes if she did not know how to complete her homework. Agnes would be willing to assist her until she understood.

After she has taught us, I went to see and ask her about the homework that I didn't know how to do. She taught me on how to answer the question. I knew after her explanation.

(G-J-290311)

Hector too regarded Agnes as a good teacher for he understood her lessons well. He said:

That Moral teacher is good. The way she teaches, I can understand, mmm, she's okay in her teachings.

(H-260711-64-65)

There was also evidence in his journal that Agnes would take time to explain to him individually if he did not understand a particular lesson. It said:

I called her first, then she looked at me and I asked her about Tung Zhi festival. She answered my question and I understood when explained to me.

(H-J-070411)

Karthi from Jalur Gemilang Secondary School had also remarked that Bing would personally attend to her if she did not understand the questions. Bing would then explain until she understood.

If I didn't understand, she would come to my place and explained in detail according to the needs of the question and ways of answering until I understood.

(KT-270611-45-47)

Kavi also agreed with Karthi that Bing would take the trouble to explain the academic content until they understood. He explained:

She will usually explain until you understand then she will stop. If you still don't understand, then she'll ask your friend or somebody to help you understand.

(KV-270611-65-67)

It was also penned in his journal that Bing would seek to explain her lessons and gave suitable alternatives to make her lesson comprehensible to her students.

She came to me and explained to me. Well at the same time she told me to read the facebook link for more info to make me understand.

(KV-J-180411)

Cindy from Twin Petronas Secondary School found that Kavita's lesson was interesting as she always spoke about her experiences to them, that enabled them to remember her lessons better. She also remarked that Kavita gave explanations and appropriate examples for the students to understand better compared to other teachers. She commented:

Because some teachers do not explain further about some matters that we don't understand but Mrs. K explains and gives examples, sometimes she even talks about her experiences.

(CD-150811-58-60)

Cindy also explained that Kavita would make it clear on the meaning of the sentence by giving relevant examples until she understood. This thought was also evident in her journal.

Teacher explains about the meaning of the sentence that I don't understand. She also gives examples connected to this topic. She asked me whether I understood the meaning. Finally, I understood the meaning of the sentence.

(CD-J-250211)

Malavika also regarded Kavita as caring towards her students as she would explain her lesson again to them, if they did not understand it. She uttered:

...if during lessons we don't understand, she would ask us whether we understood. If we say we do not understand, she will explain, she would be concerned so that we understand the matter.

(M-150811-71-73)

In Malavika's journal, it was penned that Kavita's cheerful ways would enable her to consult her teacher if she did not comprehend her lesson. Kavita would also clarify in simpler language to make her student understand the matter.

As usual, she is always cheerful in the class. It made me not embarrassed to ask questions. If I ask her, she would explain in a simple language. She also made sure that I really understood.

(M-J-140211)

King Kit, who was considered a weak student, declared that Saloma would explain thoroughly her lesson until he understood. He said:

Mmm, she explains every single detail into small little bit, very detail so I can understand more.

(KK-040811-57-58)

Since the observations showed that Saloma liked to give individual attention to students, Samy also made it known that Saloma would attend to him personally if he did not know how to answer the questions in the right format.

Mmmm, she asks me to do more work, ask me to get the format right because my format is wrong and she'll teach me how to do the right format and she'll be teaching one on one, she doesn't like teaching the whole class. She'll come to my table and she'll teach.

(SY-040811-72-75)

This was also reflected on Samy's journal that Saloma would be attentive to him personally if he needed her to explain.

I often call her to my table than going to her table. I know it is rude but she insists that if we don't know just raise your hands. She explains in a simple way.

(SY-J-250311)

Advising Students

About 90 percent of the students considered advising them as part of displaying care towards them. Basically, most of the advices were about working diligently in their studies and practising good values in life. In the 'Nurturance' theme, all teacher participants were seen advising students to practice good values in their personal lives, in their studies as well as in their interactions with their parents.

Tammy from Bunga Raya Secondary School informed that Agnes always gave advice to study well.

She always gives a lot of exercises and at the same time good advices so that we study well.

(T-270711-50-51)

Tammy considered Agnes's advice as part of her caring ways to them as it was reflected in her journal:

I feel that she is a caring person because she loves us and like to give good advice.

(T-J-190411)

This coincided with the findings in the 'Nurturance' theme that Agnes was keen to give advice to the students. Kavi from Jalur Gemilang Secondary School also claimed that Bing's advice to them to practice good values, such as respecting parents was a sign that she cared for them.

Yeah, yes, she cares about us a lot and she used to relate stories about her past, her parents and that's why she quite caring to us. She gives us advise like don't do bad things, respect your family, they are the top compared to your boyfriend or girlfriend. In that way, she's caring to us.

(KV-270611-127-130)

Kenny from Twin Petronas Secondary School felt that Kavita cared for him in the sense that she advised him to take care of his health and also on other matters related to his behaviour. He uttered:

Mrs. K is good because she points out our mistake like she would criticize us and advice us so that we would not repeat those mistakes. She always cared about us, like if we did not come to school, she told us to take care of our health, so that we do not take too many sick leave, that's advice.

(KN-160811-34-38)

In one of the observations, Kavita did relate to her students to care for their parents. This was expounded in Malavika's journal that Kavita advised them to care for their parents as how she loved her father, although she had been disappointed with their non-caring attitude towards their parents.

My teacher is one who loves her father very much. Although she was disappointed with our attitude, she still advised us so that we respect our fathers' sacrifices.

(MV-J-200611)

Mary from Dahlia Secondary School found that Saloma would be an ideal teacher as she was caring to advise students on personal matters. Mary related an incident where a

peer tried to pair her up with another male student and that made her upset. She felt relieved when Saloma came into the class later and solved the matter amicably. She explained:

Mmmm, well based on yesterday's incident, I would go to Miss S because she knows how to advice both parties, myself and the person who did it to me. So, if I have any personal problems like family problems or educational problems, I think Miss S would be an ideal teacher for me to go to.

(MY-040811-77-80)

It was also further written in Mary's journal that Saloma often advised them to care for their families, as how she cared for them.

I learnt about love towards family members. Teacher advised us to always love and appreciate our family especially our parents. She also said that our parents have sacrificed for us and we should repay their deed as how they love us.

(MY-J-250311)

Sense of Humour

Students also considered the teachers to have a sense of humour as part of their caring ways, as it endeared the students to them and also as a motivation to perform well in their studies. Other studies have also reported that students viewed their teachers as caring if sense of humour was part of the interaction (Cothran et al., 2003; Whitney et al., 2005)

Yosh described Agnes as a funny person as she could relate her subject matter to the behaviour of her students. She recalled:

Yes, like whenever she talks about values and all those things, for example when she touches on being hardworking, she'll make jokes like 'don't be lazy', she'll give example like Ronny is very lazy, Hector is very lazy, aa like that. She is very funny.

(Y-270711-62-64)

She had also jotted in her journal that she regarded Agnes's instructional methods in class to be inspiring and causing laughter.

Today, my teacher taught us with full of vigour and she was funny also.

(Y-J-190411)

From the observations done, it was found that Agnes did inject a sense of humour while this was unseen in Bing's classroom as mentioned in the 'Engaging Students' theme. However, Bing's students found her to be humourous. Charan considered Bing to be hilarious especially when she dealt with difficult students. She would however, make the students laugh with her remarks, and the students found it amusing. Charan recalled:

Yeah, ahm, you know like Jason even though really he's annoying but the way she talks to Jason is like doesn't really make Jason angry, so everybody will laugh.

(C-270611-23-24)

In fact, Jason also considered Bing to have a sense of humour in her lessons that he found her lesson to be meaningful. He said:

I feel happy to be in her class because she always makes jokes and I find her lessons interesting.

(J-270611-32-33)

For Kavita, all her students considered her to have a great sense of humour. This was evident in the observations that being witty is Kavita's natural disposition. Malavika confessed that she would be looking forward for Moral lessons as Kavita's lesson would always be imbued with hilarious moments, be it Kavita's comments or her sharing of experiences with them. She remarked:

Okay, Moral Education class is the only time that I really look forward to, because it's really funny to be with Mrs. K, especially when she is really friendly, very sporting, she never got angry. If she got angry, there must be a reason and that's just for a while. It's best to study with her, never got bored, never once was I sleepy.

(MV-150811-27-31)

It was further expounded in her journal that she felt excited to be in her class as the teacher liked to crack jokes while teaching.

I feel so happy and excited during lessons with this teacher. She loves to crack jokes while teaching.

(MV-J-280311)

Even Renee liked Kavita's ways of explaining a subject matter, which she did not initially understand, in an amusing manner. It was noted:

Usually, I will ask her if I have problem with certain lesson in the class. I will also ask her opinion related to the matter taught in class. I like the way she explains in humour.

(R-J-280311)

Like Kavita, Saloma too was regarded by her students as a person full of wit. The students found her humorous, especially when she was explaining academic content to them. Her comments were funny and this would initiate the exchange of jokes among themselves. One student who found it so, was Mary.

Well, she does sometimes makes jokes, you see and all of us will start laughing and then when the teacher says something, even the students will make jokes, sometimes the class is quite funny when she gives all these funny examples, concerning the lesson.

(MY-040811-88-90)

Even Samy regarded Saloma as student-friendly, as she always jokes because of the students. He reasoned that discussion that took place in class would result in laughter. He commented:

It's because of the students, for example, if she said something, there will be one student who didn't know how to spell what she has said, so it's like that you know, she'll be laughing and the whole class will be laughing.

(SY-040811-41-43)

The verbatim and journal entries above displayed words such as 'funny' and 'jokes' which were also found in Whitney et al's., (2005) study where students used words such as 'funny' and 'joke' that indicated their teachers have a sense of humour when they perceived their teachers as caring.

Patience

Many students regarded their teachers to be patient with them, especially concerning their studies and their behaviour. Other related studies have also found that being patient is one of the dispositions of a caring teacher (Caldwell & Sholtis, 2008; Whitney et al., 2005).

Gabriel was aware that her peers in class could be quite irritating, but that did not seem to trouble Agnes. Instead Agnes would listen and talk to them patiently. She recalled:

Yes, because the students in my class are quite irritating but Mrs. A managed to compromise with them and really talked to them patiently.

(G-270711-61-62)

In the observations, it was noted that Agnes would call up students who were sleeping during her lessons instead of raising her voice and scolding them. Jessy agreed that Agnes is a teacher who cared, because she would repeatedly call them, until they paid attention to her.

...she is caring in the sense that she always pay attention, like if you sleep... and then she will call you and just keep calling till you listen to her to know about lesson taught in class.

(J-270711-55-56)

A teacher who cares is also a teacher who is patient with her students. Yosh also noted in her journal that Agnes would be willing to repeat her instructions if she did not understand them in the first instance.

I feel that she is a caring and patient person because if I do not understand her lesson, she would explain it again with patience.

(Y-J-270311)

Being a mischievous student, Jason found Bing to be patient with him. He felt that Bing would take time to explain anything even when students posed numerous questions. As reported earlier, Bing did not reveal her anger despite students engaging in small talks

among themselves while she was teaching and had to give repeated explanations. Jason said:

If we ask her anything, she will let us know. You'll regret if you don't ask her because she will not get angry.

(J-270611-38-39)

In fact, he considered her to be helpful in assisting him with his studies besides injecting with humour. This was noted in his journal.

She is patient, helpful, 'crack jokes' which cannot be seen in this world and will share knowledge with me.

(J-J-270311)

Kenny considered Kavita to be a patient teacher, as she, compared to other teachers, was ever willing to repeat her lessons, if the students needed more explanations. Furthermore, he found her to be a sporting person. He recalled:

If we ask her a lot of questions, she will answer the questions with patience. She is a patient and sporting person.

(KY-160811-45-47)

Malavika was also in agreement that Kavita was a friendly person and not quick-tempered, but was willing to explain subject matters to her students, regardless of their race, religion and background.

Ok, let's say I do not understand anything about the lesson, if I ask many times, she will explain them with patience, no matter who we are, she would entertain us.

(MV-150811-46-48)

She had also recorded in her journal that Kavita cared to explain to her numerous times when she enquired her about the meaning of words that were related to the earlier lesson.

Today, I was really confused about the meaning of the words. Although I have asked her many times, she still explained them without feeling tired until I understood.

(MV-J-250411)

For Mary, Saloma showed care by being patient with the weak students, as demonstrated in the 'Role-Modelling' theme. She spent time to assist them to do well in their examinations.

She explained:

Care means, like; obviously in her class there would be good students who can score well; they easily understand and the ones that don't, so she doesn't just leave them, you know 'you just learn by yourselves I've given up all hope on you, you just can get B and C'. She is not like that. All the time she just works hard, she makes sure that they get A as well, not just get Cs or Bs, so she continues teaching them, helping them out by giving exercises and everything.

(MY-040811-43-48)

For Samy, being patient means giving chances to students to prove themselves. He regarded Saloma to be patient with them although they did not hand in their assignments. Instead, she gave them chances.

I think she is good, fine and she's very calm and she doesn't get angry easily. If you don't know how she gives you another chance, like that day, my friends who didn't do the work, and she told them to stand and said to them that she would give them another chance, she gives chance for the students to do it again.

(SY-040811-48-51)

It was also written in Samy's journal that he regarded Saloma to be patient in the sense that she hardly reprimanded him, despite displeasing her.

Teacher helps me to solve all the questions as always and never scold me for being annoying because normally other teachers would scold.

(SY-J-290411)

Concern for Students' Well-Being

The teacher participants also showed that they cared for the students' well-being in terms of health, personal problems and non-academic activities. Students feel a sense of belonging, if teachers are concern beyond their academic activities in the classroom (Ellerbrock & Kiefer, 2010; Tosolt, 2009; Wentzel, 1997). During observations, it was

noted that Agnes had asked about Yosh's health when she was absent for two weeks. Yosh acknowledged this and considered Agnes as having shown concern for her well-being.

Last time, I wasn't in school for two weeks because I had my operation, aaa once I came back to school she asked me how was my health, now she asks me to take care, yes, she is concern about me

(A-270711-38-40)

Agnes had also suggested to Yosh on the choice of the hospital for her treatment. Besides enquiring about student's health, Agnes was also considered to be a caring teacher because she instilled values in the students. This was evident in Gabriel's journal.

She is a caring person because she's willing to help me in educating me as a responsible person.

(A-J-210411)

Charan also perceived Bing as caring, as she encouraged other students to offer prayers for the well being of one of their friends who was unwell.

Yeah, she is. Because she is also a Christian Fellowship teacher. So I've been there once so she really care for people, for example there was this one student she was has been disturbed by some spirits or something, then she asks all of us to pray for the girl, yeah she's caring.

(C-270611-75-78)

In fact, Jason viewed her as caring, as Bing would enquire about him if she saw him in low spirits. She would also assist him to resolve his predicament. He said:

Caring means she's concern about me. If I have any problems, she would help me to solve my problems

(J-270611-110-111)

As for Kavita, Kenny regarded her as caring, as she pointed out their mistakes. He understood it as one of her well meaning ways to make them better in future. He uttered:

She is sporting and she is caring. She always takes care, she points out our mistakes so that we will not repeat them in future.

(KY-160811-41-43)

Even during Moral camp, which was an extra-curricular activity, Jason was of the opinion that Kavita made it sure that the students had their meals on time and the project smooth sailing. It was also noted in Renee's journal that Kavita cared for her students regardless of race as depicted in the 'Role-Modelling' theme. In fact, she would go all out to offer a helping hand to her students, if she could.

I feel that she is a caring teacher because she assists all of us regardless of race and gender. She will always care about her students. Whenever possible, she will help them all the way.

(R-J-280411)

Saloma's student, Ellen felt that she would point out their mistakes, and that was considered caring. She said:

She is good-hearted but she'll point out if students make mistakes, I feel that her gestures show that she is sensitive and cares for all her students.

(E-040811-32-34)

Samy also regarded Saloma as caring, as she would never leave the students unattended, or ignore their difficulty in learning. He confirmed:

For example, she teaches us, humour us, and takes care of the kids nicely. She doesn't scold and leave the kids, like if they don't know she doesn't leave, she takes care of them.

(SY-040811-68-70)

Saloma had also restrained Samy from leaving the field on a Sports Day as she did not want him to get hurt unnecessarily, as she prioritised his safety and health. He considered this act as a caring one.

Understand Students

Understanding students was also one of the characteristics of a caring teacher.

Pomeroy (1999) viewed that a caring teacher is one who understand his or her pupils.

Gabriel perceived that Agnes understood her reason for not attending her class for several times. She explained:

Well, actually I didn't attend her class for a few times and I went to ask her about moral personally. She even helped me even though she looked quite busy and sometimes when I didn't attend her class, she'll ask why I didn't attend her class and I explained. She understands.

(G-270711-48-51)

Even Hector acknowledged that Agnes was an understanding person as she did not show her temper to the students if they were not able to understand her lesson. She was willing to explain to them again, and considered this as an act of understanding the students. He said:

Like what I told just now, she would not scold us, in fact she understands what we want and teaches us according to our needs.

(H-260711-155-157)

It was also written in Hector's journal about her having self-control as caring.

I feel she is a caring person and will not scold anyone.

(H-J-210611)

For Charan, Bing was an understanding teacher, as she gave her time to complete her homework, as she was busy with her duties as a prefect and had other activities. She did not see this trait in other teachers. She uttered:

She really empathises with us because when we don't finish our homework, she gives us some time like 'okay, submit tomorrow' or something like that. You know some teachers, if I tell them that I haven't finish my homework, they will write in their record book and make it look like a disciplinary case because they didn't hear our reasons. And I have so many things to do as a prefect. So Mrs. B just says, okay submit tomorrow or even now she allows us to submit online, so it's kind of easier.

(C-270611-63-67)

In Charan's journal, it was also stated that Bing was an understanding person for the same reason.

My teacher is really an understanding person. Sometimes when I do not finish my homework, she still gives me chance to get it done.

(C-J-090511)

For Kavita, all students considered her as an understanding person in showing her care to them. Earlier analysis had shown her empathy with students made them consider her as an understanding person. At the same time, she felt that good communication should include humour. She understood that her students need lively activities to prevent them from getting bored. Malavika explained:

She likes to joke, that is how she takes care of us, so that it will not be so boring. She makes sure that we are not bored, because she understands what we want.

(MV-160811-38-40)

Even Yang Lee has the same opinion as Malavika, that, Kavitha made her lessons interesting. It was also penned in her journal. She said:

When she explained, we did not utter a word. She understood what we need, therefore, she crack jokes. You know so that the class is not bored, or else we'll go to sleep.

(YL-150811-66-69)

I feel that she is very experienced and understands us well

(YL-J-140211)

As for Saloma, Gayle considered her to be understanding as she was capable of 'reading' their feelings. Therefore, she felt that many students liked her, despite, she being strict at times. Gayle also perceived Saloma as someone who was not gender biased and was willing to support them. She explained:

She's always good-hearted; she'll support us no matter what happens, whether it's a girl or boy. If we have done something good, she'll support, if not she'll scold us.

(G-040811-31-33)

Helpful

Students also regarded, being helpful to them, was also part of caring. 'Being helpful' was also cited as one of the traits of a caring teacher in Certo et al's., (2008) study. Gabriel was conscious that Agnes was helpful to her especially when it came to her studies.

She wrote in her journal that she felt her teacher took the trouble to explain to her the meaning of words that she did not understand. As for Jason, he considered Bing as helpful as she was willing to help other students. He remarked:

My Moral teacher is caring and good hearted as she will help others. She is good.

(J-270611-35-36)

Even Karthi felt Bing would help them if they faced any problems despite being furious at them sometimes. She said:

She'll help us if we faced any problems, she's very friendly. Sometimes if we don't know, she will teach us until we understand it. Even though teacher scolds us or mad at us, we still study with her, learn good things from her, and she will still teach us.

(KT-270611-33-36)

Just like Jason, Malavika also regarded Kavita as being helpful to others, especially to the disabled. She informed that Kavita's explanation to the class displayed her willingness to be of service to the disabled. She explained:

I still remember when she told us about the disabled. She was supposed to bring us over there but somehow that didn't happen. It will be good if we go there and yes, she likes to help the disabled.

(MV-150811-52-55)

Even Yang Lee uttered that Kavita liked to help her students, especially when it came to their presentations, as they were nervous to present in front of the whole class. As stated earlier in the 'Pedagogical Caring' theme, Kavita would guide the students in their presentations. She remarked:

...when we present, we were scared because we didn't understand, so she helped us, then we were not so frightened anymore. She's so good-hearted.

(YL-150811-60-62)

As for Saloma, all her students considered her as being helpful in their studies as well as in their personal lives. For Gayle, Saloma had helped a student to solve her family matters, that included some financial assistance. She remarked:

I have a friend in my moral class who didn't turn up for lesson. Miss S asked about her problem and the student told her about her family problem. So Miss S helped her to speak to her family and after that she was able to concentrate on her studies. Miss S also gave money to assist her.

(G-040811-73-77)

King Kit also felt that Saloma helped him a lot in his studies as he was a weak student in class. It was also revealed in other themes that Saloma had a special concern for the weak students in her class. He said:

Mmmm, she's fine, good teacher, she helps me a lot and it's not really that hard having her around, it's quite comfortable having her around.

(KK-040811-37-38)

It was also jotted down in Gayle's journal that Saloma would assist her if she has personal problems.

If I do not have any problems, I'll tell Miss S that I do not have any. If I have problems, I'll tell her and she may bring me to the counseling room.

(G-J-230311)

Motherly

Among all teacher participants, Kavita was the only teacher that was regarded as a mother by all her students. Only one student regarded Agnes as a mother figure. The same went for Bing.

In fact, earlier analysis has shown that Kavita was a mother figure to her students. Kavita had acknowledged herself as providing motherly roles to them. It could be reasoned that students feel attached to certain educators who display similar motherly roles as their mothers (James, 2012; Zhang, 2007). All students considered Kavita as displaying motherly traits. Kenny felt, like a mother, Kavita played a different role from other

teachers, because her words were always inspiring him to do well in his studies and to achieve success in the future. He explained:

Mrs. K, she's a little different because she is moulding us towards success, she advises me to do something beneficial so that I will succeed later in life and she gives inspirational words. We feel very spirited to do something.

(KN-160811-64-67)

Renee considered Kavita as a mother because she was willing to assist them in personal problems despite the behaviour of students distressing her at times. She uttered:

Mrs. K is like a mother who is understanding and loves us all although we have done certain things that have hurt her feelings. Despite that, she will help us if we respect her and tell her about our problems.

(R-150811-101-105)

Besides, she likened Kavita as her own mother as she would be willing to assist her in anything despite facing adversities. She never showed negative characteristics to the students, and as a result, students were willing to consult her, if they faced problems. Furthermore, Yang Lee felt that Kavita was willing to lend a hand and support them as how a mother does. This was evident in her journal.

I feel my teacher is really caring because she cares for her students like her own children. She is always willing to help us.

(YL-J-260411)

As for other teachers, Tammy revealed that Agnes took care of them as her children and always cared for their studies and behaviour.

Oh, she takes care of us like her own children, always concern about us, about our behaviour and our studies.

(T-270711-71-73)

Karthi also considered Bing like a mother to them, as she cared for them as her own children.

Because she really takes care about us, she looks after us not like her students but like her own children, she cares for us.

(KT-270611-82-83)

In Karthi's journal, she declared that Bing was a caring person as she regarded them as her children.

My teacher is a caring person. She loves me and my friends like her own children. She also likes to be direct in her manner.

(KT-J-050411)

Therefore, it can be deduced that many students found that their teacher was caring especially towards their studies. Assisting them in their studies seemed to be the main focus. The students also considered the *Excellent Teachers* like Kavita and Saloma were able to assist them in their personal lives as well. As for the *non-Excellent* teachers, the students preferred to ask them for assistance only in their studies, but not in their personal lives.

Summary of the Findings

The data of this research demonstrated how the teachers understood care and displayed their care in five themes, namely 'Action-Based Caring', 'Role-Modelling', 'Nurturance', 'Engaging Students', and 'Pedagogical Caring'. The data also revealed how the teachers developed empathy among the students through the theme, 'Developing Empathy'. In all those themes, categories such as showing concern for students, assisting students in their studies, displaying patience, empathising with students, having a sense of humour and advising students, correlated with the findings that emerged from the 'Students' Perceptions of Caring Teachers'. The similar categories that emerged from the students' perceptions were assisting students in studies, advising students, having a sense of humour, displaying patience, concerning for students' well-being, and understanding students. It showed that the teachers were caring as perceived by the students although the

conceptualization of care by the teachers was not strong and convincing. Figure 4.7 depicts the six themes of the caring teacher in the classroom and the students' perceptions of their caring teachers in this research.

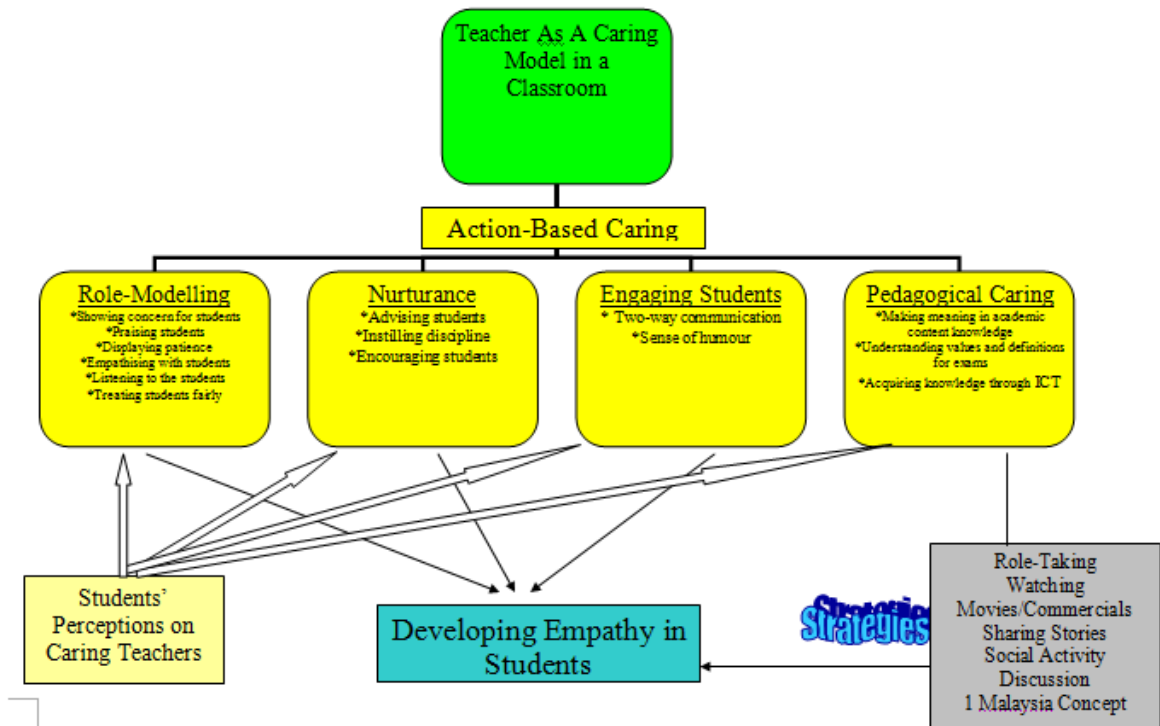


Figure 4.7. Teacher as a Caring Model in a Classroom

CHAPTER 5

DISCUSSION, IMPLICATIONS AND SUGGESTIONS

Introduction

This chapter is divided into three main sections, commencing with the discussion, followed by implications, and wraps up with suggestions. The discussion section encapsulates the findings of this study which includes the understanding of the four teachers on caring, their display of caring towards their students and strategies the teachers undertook to develop empathy among the students. In addition, other relevant subtopics associated with caring are critically deliberated. Besides, the perceptions of the students on their caring teachers are also discussed.

The next section is the discussion of the implications of the findings that aims to enhance the teaching and learning process in the classroom, as well as upgrading and improving the training of teachers in this country. The subsequent section deliberates on the contribution of this study towards Care Ethics in terms of theory and practice. Lastly, directions for future research are suggested at the end of this chapter.

Action-Based Caring

In this study, two *Excellent Teachers* and two *non-Excellent* Moral Education teachers participated. The findings in Chapter 4 reported that all teachers had limited understanding on their role as caring agents. The teachers believed in demonstrating their care towards their students rather than articulate or express a deeper understanding of care. The most obvious among all teacher participants who lacked a conceptual grasp on care was Agnes, who could not verbally explain or give a definition of care, and could not state how she cared for her students. Furthermore, the teachers' understanding on care did not appear to cover all aspects, as they believed in action rather than verbally stating it. Agnes and Bing's understanding on caring appeared to be inadequate, and this was also reflected

in Goldstein and Lake's (2000, 2003) study, where preservice teachers' understanding on caring was not holistic compared to their practical experience of care in the classroom. Even though Agnes, Bing, Kavita, and Saloma did not articulate an idealised image of caring, these teachers, however, managed to execute the actions of caring which contradicted to Goldstein and Lake's (2000, 2003) study, where the preservice teachers articulated a flawless image of caring initially. However, their flawless image of caring was altered after they experienced the 'not-so-perfect' situation in the classroom which they realised that their idealised image of caring was not easily demonstrable in the classroom. This clearly revealed the limitations of understanding of care by the teachers as the reality of caring (the moments of truth) in the classroom requires more than just idealised notion of care. Caring is better executed in action as the definition of caring is tacit (Rogers & Webb, 1991). Furthermore, the teachers' lack of understanding of care also seemed to be appeared in Lee and Ravizza's (2008) study where the findings revealed that the teachers viewed caring could only be displayed through pedagogical concerns and interpersonal relationships, and not through other concerns. These comparisons indicated that although the conceptual grasp of the teachers on caring was inadequate or inconsistent, nevertheless the experiences on care that the teachers garnered in the classroom would eventually strengthened their notion on caring. Therefore, it is imperative that teachers create the caring relationships in the classrooms as these experiences will intensify their understanding of care.

Adding new to this dimension is the concept of caring during the delivery of a certain subject matter. According to Lee and Ravizza (2008), studies thus far have yet to explore the understanding of care in the particular teaching subjects. Therefore, this research examines the concept of caring during the teaching of Moral Education through the view points of teachers, although it was found that they did not hold a deep, complex

understanding of care towards their students in the classrooms. This study may be considered as a stepping stone on improving care in the teaching and learning of Moral Education.

Another reason for the teachers' lack of understanding of caring could be due to time factor and protocols imposed by the school authorities. Bing felt that she did not have enough time to cater to the needs of the students because of the short duration of time allotted for Moral Education. In fact, Kavita felt that time was not on her side to know her students better. She explained, "...I don't know the students much, so when they tell me something, it is a surprise for me because we don't spend enough time with the students. Three to four hours is not enough to spend time, so when am I going to talk to them" (K-INT3-280611-226-228). Her frustrations of not being able to spend time with her students were evident in her words above. This is similar in Lee and Ravizza's (2008) study where one of the major barriers in their care towards their students was the lack of time due to the short period of class. Moreover, Blatchford, Basset and Brown's (2011) empirical study had shown that teacher-student relationship was affected in large classes especially for weaker students in secondary schools. Teachers facing this challenge would not be able to meet the expectations of students who need individual attention. This inevitably reduces the chances that the teachers have in demonstrating their care, and students may resort to deviant behaviour, as they could feel that their teachers do not have time for them.

Another factor that is a barrier to caring is the protocol imposed by the school authorities. Agnes could not advise emotionally challenged students in her Moral Education class as the school had imposed that it was the responsibility of the class teacher and counselors first before any subject teachers could handle such tasks. If such protocols were administered in schools, then teachers would face challenges in displaying caring. Teachers who truly care for their students would face uphill tasks to create and sustain dynamic and

engaging lessons that include emotional interactions. Hargreaves (2000) asserted that emotional bond was seen lacking in secondary schools compared to primary schools where academic pursuit was the main focus as the structure, curriculum and policy of schools were affectively arid.

Despite this, one cannot conclude that the teachers are less caring towards their students. The obstacles that the teachers faced, limited their care, and this restricted their affection towards their students; thus less modelling traits were unfolded. Moreover, teachers who deeply cared for their students and yet were unable to display care due to the politics of schools, may turn their feelings into emotional labour (Hargreaves, 2000; Lyn & Michalinos, 2006) which could lead to emotional strain, anger and frustration in their relationships with their students.

Teachers' Role-Modelling Traits to Students

In the Role-Modelling theme which constitutes, showing concern for students, praising students, demonstrating patience, empathising with students, treating students fairly and listening to students, it was noticeable that Kavita, an experienced *Excellent Teacher* in Moral Education did not display her patience towards her students as compared to the two *non-Excellent* teachers, Agnes and Bing. Kavita's reason for not displaying patience was explained in Chapter 4. It was due to her high expectations of the students who were in the best class. Although she did not display her patience to the present class, she did inform that she was highly tolerant when students made mistakes and errors. Thompson (1995) asserted that an individual with empathy is able to tolerate differences and understand others. Even Cooper (2011) viewed tolerance is governed by empathy. Kavita did display her empathic disposition to the class and this was well received by the students. However, this does not mean that an educator's impatience towards her or his

students is acceptable although justification was given. One should develop and practice patience no matter which level of students one receives.

One of the traits of a caring teacher is listening to students. Both Kavita and Saloma, who were *Excellent Teachers* displayed their willingness to listen to the students, more than the other two teachers. Students find that teachers who support them are the ones who listen to them. This was also found in Certo, Cauley, Moxley, and Chafin's (2008) study where students perceived their teacher as caring when the teacher listened to them and encouraged them. Additionally, McAllister and Irvine (2002) also found that teachers who listen, are patient and are supportive, effectively contribute to the enhancement of classroom interactions between teacher and student. It was also evident that Bing who is a *non-Excellent* teacher had changed a student's behaviour through her patience and willingness to listen to him, where Caldwell and Sholtis (2008) affirmed that a caring teachers "listens, accepts, and uses their feedback constructively" (p. 86) and demonstrated patience by allowing students time to give their own answers. Similarly, a study done by Kim and Schallert (2011) showed that patience was an important trait that it built trust between the teacher and student so that the student would be able to develop her skills to her full potential. Thus, it proved that not necessarily *Excellent Teachers* showed role-modelling traits to the students, *non-Excellent* teachers too displayed equivalent modeling traits that gave the opportunity to the students to believe that they too had the capacity to care for others.

In addition, the teachers also showed that they were concerned for the students' well-being by asking questions not related to subject matter. For instance, Saloma enquired about her student's absence when he was not seen in class the previous day. She asked, "Why didn't you come on Wednesday?" and later enquired further, "What were you doing at home?" when he replied that he was at home (S-OB9-150711). Cothran and Ennis (2000)

affirmed that caring teachers give personal attention to students although there were teachers who wanted to create social distance to maintain discipline in the classroom. It was observed that none of the teacher participants attempted to create social distance with their students. However, it was obvious that the teachers could not give much personal attention to students due to time constraint.

In this study, praises were given to students who showed effort in doing their work, except for Agnes. As observed, no group work was carried out in Agnes's lessons and teacher-centered learning was the main focus; hence there were no praises as there were no opportunities to do so. Praise as a form of encouragement is one of the traits of a caring teacher (Hayes et al., 1994). According to Noddings (2010), good teachers were observant of their students' behaviour and affirmed their actions. In this study, the teachers' praises proved to be their affirmation towards the students' conduct in their studies and in their behaviour, although at times, Kavita would comment harshly and the next moment, praise a student. Caution need to be taken here, as praises may seem futile if educators initially condemn or criticise students in an abrasive manner. Students may not be receptive toward praises, if they have been hurt by their teachers' remarks earlier.

Teacher's Nurturance in Students

In terms of Nurturance which comprises advising students, instilling discipline and encouraging students, it can be said that Agnes, a *non-Excellent* teacher, and Saloma, an *Excellent Teacher*, demonstrated the need to advise their students more often than the other two teachers.

When one speaks of nurturance, it refers to parenting practices (Darling & Steinberg, 1993; Locke & Prinz, 2002; Walker, 2009). According to Locke and Prinz (2002), extensive research on nurturance focused on two major dimensions, they are emotional expressions such as physical affections and positive statement and instrumental

acts such as co-operation and helping one another. It also provides a positive environment for parent-child relationship and the child's overall emotional well-being. Nurturance teaches the child how to interact with family members, peers and other members in the society (Baumrind, 1989; Miller-Loncar, Landry, Smith & Swank, 2000; Denham, 1993). In the very same way, nurturance in the form of advising students was apparently seen in Agnes and Saloma, although Bing and Kavita were not devoid of such actions. More often than not, all the teacher participants' advice concentrated towards spending time with their families. Their advice was related to the topics on one of the learning areas in the syllabus, 'Values related to Family' which was mentioned in Chapter 1. However, as discussed in Chapter 2, advising is part of displaying care (Bajaj, 2009), and many students conform to listening to their teachers, especially in the Eastern culture (Kang, 2006; Van & Leung, 2006) if the advice brings good to the overall well being of the students. Here, it can be interpreted that advising students, regardless of the interference of curriculum, is a teacher's disposition of care and it is the norm of the Eastern culture that advice is given in good faith to the betterment of students.

Among all teachers, Agnes appeared to instill discipline in the form of attire and proper behaviour as she was seen to be stern with the students in class. However, in her firmness, her softness towards her students was apparent when they had to do all their corrections for their mid-year examinations. She asked them, "Does your hand hurt? I know you are writing a lot" (A-OB6-140611). As she uttered these words, she looked and smiled at the students, giving them a soft look. Firmness and softness were the dual roles played by Agnes. This is similar as shown in the studies by Noblit (1993) and Higgins and Moule (2009) where power and caring, the dichotomy roles teachers played, contributed to the betterment of their students' character. This similarity was also seen in the study done by Hue (2010) where the duality of teachers' behaviour, punishing and caring was construed

as caring, due to the influence of Eastern philosophy. It could be said that Agnes's conduct towards her students was characterised by her cultural upbringing which should not be misconstrued as 'uncaring'.

Teacher's Engagement with Students

The study revealed that the *Excellent Teachers* interacted with their students more than the *non-Excellent* teachers. Communicating with students is an important teacher ingredient, as it establishes good relationships, enhances understanding on the students' character as well as strengthens ties with the students. For these teachers, communicating with their students was seen as a natural trait in their behaviour. Nevertheless, this did not mean that the *non-Excellent* teachers were not engaging at all. Although Bing was seen engaging with her students in an unrelated subject matter, Agnes was observed relating to her students solely on a pedagogical activity, except, in an occasion when she communicated with a student who had been absent for long due to her illness. Since Agnes was focusing more on academic content, her interaction with the students was minimal compared to other teachers. Thus, focusing too much on academic content could minimise the occurrences of meaningful communication between the teacher and students.

The two-way communication between the teacher and students develops interest and emotional support among the students. The communication between the teacher and students acts as a bridge, where adolescents would feel that they are being supported and this increases their engagement in learning (Certo et al., 2008; Cothran & Ennis, 2000; Edwards, 2000; Fry & DeWit, 2010; McDonald, 2010; Shiller, 2009). Genuine discussion or exchanges are necessary as these facilitate the cognitive and affective growth in the students. Teachers who sincerely showed that they are interested in the students' welfare would inevitably make students warm up to them. For instance, in Bing's class, a student who disliked Moral Education eventually was willing to listen to her teachings because

Bing communicated personally with him. The same happened in Saloma's class where the four boys were willing to listen to her compared to other teachers. These scenarios were similar in Cothran and Ennis's (2000) study where students were willing to engage with the teachers in class because they felt the teachers were willing to communicate with them. Teachers who communicated with them knew students personally and that resulted in students willing to participate in learning opportunities.

Sense of humour was also prevalent among the *Excellent Teachers* compared to the *non-Excellent* teachers. Kavita and Saloma executed their humour in a natural way as it was part of their dispositions. It is apparent that when there is humour in the class, meaningful communication inevitably takes place and enhances good rapport with students (Garner, 2006; Nias, 1989). Moreover, students have also identified caring teachers as ones who have a sense of humour (Caldwell & Sholtis, 2008; Whitney et al., 2005). Therefore, it is imperative that educators consider the use of humour in the classrooms as it has psychological, social and physiological effects on the students. Appropriate use of humour can intensify learning abilities; however, tendentious humour should be cautioned. Students may find that humour used by educators as trite; thus educators should practice prudence, and make humour appropriate to the economic, social and cultural backgrounds of the students and culture of the students, and the relevance to the subject matter.

Among all teacher participants, it was Kavita who assumed the motherly role to her students. This could be due to her age and the wide experiences she has had in the teaching profession. When interviewed, her students had voiced out that Kavita portrayed a motherly figure that brought with it her caring qualities towards her students. Although, according to Zhang (2007), a mother's role and an educator's role is somewhat different, the attachment the children feel for the teacher could be similar to their attachment to their mothers as this attachment is the result of trust the children have in their teacher. Zhang (2007) asserted

that “the teacher must first get to know the students emotionally and to establish an attachment with them” (p. 519). This study has shown that Kavita took time to know her students by visiting their homes and even took the role as a parent by bailing a student out of jail when his biological parents failed to do so. Kavita herself had admitted that the students are like her children and she loved them and it reflected the phase that she was going through with her own children in her personal life. She affirmed, “I love being with children because they are full of energy. If they are not mischievous, they are not children” (K-INT5-280611-44-46). This is in accordance with Green (2003) who was able to engage her students in a similar way as how she interacted with her son where she termed it as “attentive love”. It proved to show that motherly roles adopted by educators jive well with students, as students feel connected with such a demeanour.

Teacher’s Pedagogical Caring with Students

The term pedagogical caring was initially discussed by Hull (1979) as a role concept where the teacher regards the students as unique individuals and treats them as persons who need quality service. In other words, the teacher provides good pedagogical practice in discharging her professional responsibilities and relationships towards her students that includes care. In short, her commitment is to teach despite facing adversities. In this study, the theme ‘Pedagogical Caring’ refers to the teacher’s knowledge of the subject matter within the curriculum, and how she endeavoured to make it meaningful in the students’ lives, based on their needs and background. Moreover, the term, ‘Pedagogical Caring’ was chosen as it involves care on the teacher’s part. For McCaughtry (2005), uniting students with curriculum was fundamentally important as it would make a great impact on the students to learn in a meaningful and caring way.

In explaining subject matter to the students, it was apparent that Agnes put great emphasis on academic content knowledge compared to other teachers. Her care towards the

students was more on their studies and their academic performance as derived in the examinations. Although she probed, related her experiences and made them think on issues, her sole reason for doing so was related to exam purposes. Agnes strongly felt that the present system was too exam based as it never tested the other components in Moral Education. This was what Liao et al. (2003) had found in their study that highlighted that tests and examinations were indeed emphasised in Moral Education. Agnes was aware and conscious that what she was doing presently was just to make the students pass the examinations. She commented, “It is all exam-based, no matter what they said that co-curriculum is so important, I don’t see it because the government says those who have obtained 12 A+ in their examinations would be given scholarships, the same goes to those who have obtained 8A+ and above, they too would be given scholarships. You see the government is looking at academic performance. Academic performance is most important, I must say it’s 95 percent, it’s all academic” (A-INT3-230611-53-57). Shiller (2009) referred to this type of care as ‘aesthetic care’, where teachers are more interested in their students doing well in academic tests and obey school rules like dressing appropriately and coming to school on time. The other type of care is called ‘authentic care’ where genuine relationships exist between the teacher and students. Such a care was seen lacking in Agnes.

On the other hand, Bing did not make any attempt to probe her students on subject matter or relate and share her experiences to make academic content knowledge more meaningful; however, her reason on explaining subject matter was to prepare the students to make meaningful connections in their daily lives. This revelation is in contrast with Wan Hasmah’s (2000) study that reported most of the teachers were unable to link effectively the subject matter to students’ daily activities and experiences in their lives. However, Bing’s approach in delivering content knowledge was still inadequate as she could have

utilised other pedagogical techniques in making content knowledge significant to the students.

It was Kavita, an *Excellent Teacher* who indulged in explaining subject matter with various probings, related her experiences and made students realise the need to become thirsty for more knowledge, as this would equip them with the necessary knowledge and experiences in facing adversities in their lives. Although delivering content knowledge seemed to be the focus for exam purposes, nevertheless Kavita strongly felt the need for the students to attain facts for practical reasons. As Noddings (2005) puts it, although teachers must know their subject matter, assisting students to make connections from the topics to their interest such as current events, art and music are crucial in developing caring relations which is the basic form of pedagogical activity. Fry and DeWit (2010) affirmed that it was necessary to connect subject matter to students' lives. Considering the literature above, it is reasonable to say that Kavita did successfully attract students' attention in bringing out the importance of content knowledge, not only in terms of its relevance in their own lives but also for exam purposes.

In terms of delivering subject matter, it was apparent that each teacher had her own interpretations on the academic context in the syllabus. It can be said that the personality of the teacher, or to be more precise, the attitude of the teacher serves as an important role in delivering academic content knowledge to the students. One may see the purpose of academic content knowledge as purely exam based, but on the other hand, one may also view the content as containing value laden texts that are important in moulding the students' character. Therefore, the disposition of an educator serves as an important factor on how the subject matter could be delivered. The pedagogical decisions lie in the hands of the educators or teachers.

In understanding values and definitions, it was Kavita who resorted to various interesting techniques to make the students wanting to remember the values and definitions so that they would not fall behind the requirements needed to pass the exams. A teacher who strives for competence in teaching will continually seek to improve in her teaching skills to attain excellence in her delivery of her lessons which implicitly will transform her into a caring educator who wants the best in her students' welfare (Noddings, 2005). Therefore, it can be said that Kavita had proven to be a caring teacher who wanted the best out of her students as she had utilised various ways to enhance her knowledge as well as her students', to realise their potential in various fields.

In acquiring knowledge through ICT, it was Bing who felt that it was an important channel to gain knowledge for their future, whereas the other teachers felt that the school or classrooms were not equipped with proper devices to allow the usage of the technology without any hiccups. In fact, Bing also faced drawbacks in wanting to show her students some screenings through the LCD. Much time was taken away and she had to resort to alternative plans. In dealing with technology, school authorities must ensure that such facilities are adequate to prevent losses in time management and to prevent teacher burn out due to unnecessary hassles. Teachers who believed in using ICT as an important pedagogical tool for the students' future may feel that the school authorities are not co-operating to give the best to the students. With such challenges, it is not surprising that educators are reluctant or not generally receptive to innovative and creative use of the latest technological tools in their profession.

It was only Bing and Kavita who were seen assisting students in their group work as these teachers adopted group work as one of their approaches in teaching compared to Agnes and Saloma. It can be considered that Agnes and Saloma were teacher-oriented compared to Bing and Kavita, although at the beginning of their lessons they seemed to be

also teacher-oriented, however as their lessons progressed, student-oriented approach began to emerge. These evidences presented an overall view that the teachers still resorted to the traditional approach, as discussed in Chapter 2, that the teaching of Moral Education in schools is still steeped towards the old method, as pointed out by Abraham (1993). Looking from this perspective, teachers should undergo formal and effective in-serving training to receive alternative pedagogical approaches that go abreast with the current pattern in the education fraternity, while the schools should also be able to provide the necessary software and hardware support. As mentioned in Chapter 4, Bing and Saloma had formal training in Moral Education, but not Agnes and Kavita. But it was Kavita who showed tremendous care and penchant for knowledge and had a drive to educate her students despite not formally trained in Moral Education. This evidence proved that the disposition of educators serves as an important criterion in the teaching and learning process in the classroom. No matter how advanced a method or approach that one acquires, if the attitude of educators remains lackadaisical, then the change in the education system would not materialise.

Overall, this study shows that the teachers' understanding of their pedagogical knowledge is not broad enough and they may require more in-depth skills and knowledge in the delivery of subject matter to the students.

Empathy Training in Students

As mentioned in Chapter 2, empathy training involves perspective taking that contributes towards positive social behaviour. In developing empathy among the students, not all teachers resorted to various strategies, as only Kavita, an *Excellent Teacher* opted for several ways in enhancing such a feature in them. It was noted that only Bing and Kavita employed role-taking to create affective awareness in the students. In one of Bing's lessons, a group of students showed appropriate facial expressions compared to the other groups of students who were shy and seen giggling in acting out their scenes. Role-play or

role-taking was acknowledged to be one of the approaches in developing empathy in students (Hollingsworth et al., 2003; Katch, 2003; Stetson et al., 2003; Verducci, 2000). However, in Kavita's lessons, it was not seen that her students displayed appropriate facial expressions. The role-taking that the students undertook only showed their verbal responses that reflected their cognitive empathy. Cognitive empathy involves cognitive processing which enables the students to take other people's perspectives and interpret and verbally state their affective responses (Gerdes et al., 2011). This showed that the students lacked affective empathy.

Kavita and Bing have also employed watching movies or commercials in developing empathy among the students. Gerdes et al. (2011), had suggested watching videotapes of human being victimized, and let students discuss from the perspectives of the victims. Although Kavita and Bing showed a commercial where the father was ill-treated by their children, few questions were asked about how the father felt. Instead, questions on how the students felt were posed to them. Therefore, it is imperative that teachers ask appropriate questions that bring them into imaginative awareness on the perspective of others (Wonderly, 2010). Gerdes et al. (2011) acknowledged that mirror neurons in the brains of the children can be altered, where in this case, empathy can be developed if children are exposed to repeated role-plays or other opportunities, although they may not be exposed to such real-life experiences. Watching movies or commercials, coupled with appropriate questions, could strengthen a sense of empathy in the students (Gerdes et al., 2011; Sideris, 2010; Wonderly, 2009) as one takes the perspective of another. The analysis in Chapter 4 displayed that teachers were not aware of proper questioning techniques that could ignite the feelings of empathy, as the right types of questions are crucial in making the students step into the roles of others, whereby, the development of empathy could take place.

Besides, sharing stories was seen in Agnes's and Kavita's lessons as a means to develop empathy among the students. Agnes has narrated a real-life story about a tussle between divorced parents over their daughter, and Kavita has narrated her own experiences to instill empathy among the students. Wonderly (2011) advocated that narratives could be used to strengthen empathy and Sheppard (2010) acknowledged that shared stories can strengthen caring ties between teacher and students. Furthermore, story-telling benefited the learner in connecting one with another in groups that resulted in demonstrating empathy for effective leadership (Bowman, 1995; Grisham, 2006; Haigh & Hardy, 2010). However, in this study, students showed no responses to Agnes's narration, whereas students in Kavita's class listened attentively to her without body gestures and, or facial expressions. The no-response from students could be probably due to the lack of experience on the part of students, that they could not put themselves in the other person's shoes. Therefore, the guidance of adults is important in nurturing empathy in children as empirical researches have shown that children are capable of empathic responses (Wonderly, 2011).

It was only Kavita who had social work activity so that students learn to take the perspective of other people who are in the same situation. One student, when interviewed thought it was a good activity although she was apprehensive at the beginning. The social work that Kavita put the students through would inevitably cultivate empathy in the students as Gair (2011) cautioned that students may not be able to understand what empathy is all about if they have not experienced it. This was proven wrong during a class discussion on 'Appreciating the Disabled', when a student failed to feel for her relative who was disabled because she had not gone through such an experience. Gair's (2011) study showed that all her 23 students were not able to empathise with one of the characters shown because they did not have such an experience. Therefore, classroom practices that support the development of empathy are vital for students. Teachers play a crucial role as the role

of adults is important in developing empathy in students (Maxwell & DesRoches, 2010). Here, Kavita's role as a teacher was important in carrying out such a task.

Moreover, Kavita and Bing had stressed on the students to use the national language which is the Malay Language or English to interact with one another during group work discussions, as it reflected the One Nation concept. The One Nation concept had existed in this country during the pre and post Independent days in terms of close relationships practiced by the various races, but none came up with the term. The term One Malaysia which is akin to the One Nation Concept was mooted by the government in this country to unite the various races in Malaysia, but this idea was not entirely new. In Bing's and Kavita's lessons, students were encouraged to use the language that others understand so that they could learn to understand one another and take each other's perspectives during discussions. Bing had pointed out to the students that riots happen because people do not take the trouble to understand one another, hence the importance of a common language that is understood by all. In the very same way, Slote (2011) had also asserted that "if people of different nations or religions were more willing to see things from each other's points of view, there might be a lot less conflict and misunderstanding" (p.15) which is most relevant to the cognitive empathy that needed to be instilled in the students these days. Students subjected to diversity and differences of people can develop empathy in themselves (Sideris, 2010).

In the Malaysian context, empathy which is part of social skills, is needed to unite citizens of various races and religions. As empathy is a feeling involved where one puts herself in the other person's situation, it is imperative that the other person of a certain race or religion understands the other of a different faith. Vishalache (2008) asserted that the need for one to understand cultural and religious differences of another is important as globalisation takes an upper hand these days. Although Abdullah Hassan (2007) stated that

Malaysians need more than just a national language to be united with one another, nevertheless the mastery of the national language should be seen as the first step for one to understand the other. Once the mastery of the national language has taken place, only then, the other factors could be looked into. All these could take place if teachers in schools execute their duties well in the teaching and learning process. Therefore, the role of the teacher, in developing such values in the students, is vital.

Cognitive Empathy vs Affective Empathy

In this study, affective empathy was less stressed, compared to cognitive empathy. In some of the lessons observed, questions such as “how do you feel?”, or “what do you think your mother feels?” involved cognitive empathy as it required the students to state their feelings, or other people’s feelings, in a verbal manner. The verbal mode reflected the thoughts processed in the students’ minds. However, cognitive empathy is not sufficient. Students need to show appropriate affective responses to situations created in the classroom. In Bing’s lesson on ‘Love Towards Family’, many students were not able to show appropriate facial expressions in their respective role-taking except for one group who was exposed to drama lessons. Here, it could be said that many students were shy in expressing the emotions as many were seen smiling or giggling in acting out the roles, mainly due to not having been exposed to such situations or not having attended any formal training in acting lessons. That was why Gerdes, Segal, Jackson, and Mullins (2011) had proposed their social work framework for empathy where affective empathic responses could be ignited among students through role-play where the creation of experiences prepared students for social empathy. It is indeed important for educators to have more role-play or role-take activities for students as exposure to create situations and experiences would enable them to cultivate appropriate affective responses in real-life situations.

It was also apparent in one of Agnes's lessons, students were observed showing no emotions when she related a real-life story and verbally empathised with a child's situation. She explained that the child wanted to be with the father whereas the court granted the custody of the child to the mother. The students' expressionless faces indicated that they might not have faced similar situations or they might not have empathic disposition in them; therefore they could not imagine how the child felt. In this case, it is likely that the students were unable to feel for others which revealed that the empathy arousing modes such as direct association and role-taking as well as the transition to veridical empathic distress were not fully matured (Hoffman, 2003) despite being 16-year olds. The same went to Kavita's student who verbally stated that she felt nothing for a disabled relative and was later advised to spend more time with the relative so the empathic feelings could be regulated in the student. Gerdes et al. (2011) have indicated that empathy can be developed if one is brought to be repeated situations where the development of feelings for others is inevitable. It is vital that teachers encourage students to spend more time with the less fortunate such as the inmates of orphanages or old folks homes so that empathy can be developed in them.

Therefore, when one speaks of empathy, it is not sufficient that only cognitive empathy is being paid attention to. It is not adequate that students in the classroom are asked to state their feelings and other people's feelings or are asked to imagine other people's situations and state their feelings. It is imperative that the students display appropriate facial expressions and gestures that signify their compassion, sadness and pity for the misfortune and misery as felt by the others. In other words, it is the affective empathy that facilitates prosocial behaviour (Ang & Goh, 2010; Hoffman, 2003).

Students' Perceptions on Caring Teachers

In this study, all students considered their teacher as caring in terms of assisting them in their studies. This result shows a similarity to the findings in studies done by Ferreira and Bosworth (2001) and Hayes et al. (1994) that portrayed students' perceptions of their caring teachers in relation to content and pedagogy. In the very same way, the similarity also reflected in studies done by Garrett, Barr, and Rothman (2009) and Garza (2009) who found that older students in secondary schools considered their teacher as caring if they were given academic support. When it is related to academic work, Tosolt (2010) considered is as academic caring.

Students had also considered that advising them as a trait of a caring teacher. Not many studies have shown that advising students without students themselves seeking for advice, could be perceived as one of the characteristics of a caring teacher. A study done by Bajaj (2009) in Zambia, showed that many students considered advice given by teachers, indicated their concern towards them. However, Western literature have shown that advice was only offered by teachers when students consulted them or when the teachers listened to students' problems (Garret, et al., 2009; deGuzman et al., 2008). On the contrary, in the eastern culture, advising is considered as a norm in educating one to possess good values. If one cares, one advises, even when not asked.

Students had also looked upon their teachers as caring when they perceived their teachers were having a sense of humour, and were being patient with them. This is similar to Whitney et al.'s (2005) study that found that high school students considered their teachers as caring if they had a sense of humour and were patient with their students. A sense of humour plays an important role in making learning significant in students' lives, as evident in the cases of Kavita and Saloma. An example was Saloma's student, Ellen, who wrote in her entry journal that they "laughed a lot when listening to her jokes" (E-J-

250311). Students remembered better and felt at ease when fun learning took place. In the very same way, Garza (2009) and Guzman et al. (2008) also indicated that students perceived humour by teachers in class was one of the factors of teacher's caring behaviour.

Besides, the teachers were also perceived as being concern for the students' well-being. Wentzel (1997) considered the students perceived their teachers' concern for them as a part of caring. Tosolt (2009) called it "interpersonal caring" when the students found their teachers caring in terms of helping them beyond school work. This "interpersonal caring" could be seen in Kavita, who cared to visit her students after school hours.

The results of this study also added to the literature of perceived caring as not many studies focus on secondary students' perceptions on caring teachers (Garza, 2009). However, this study has limitation that only twenty students were interviewed, as it was not the main focus of this study. Therefore, the categories that emerged were not vast.

Caring Teachers in Developing Empathy Among Students

Figure 4.7 depicts the six themes of the caring teacher in the classroom. It can be construed that the teachers' display of caring is either directly or indirectly linked to the development of empathy among the students.

It has already been noted that the teachers lacked conceptual knowledge on care but displayed more caring traits to the students. As for the theme 'Role-Modelling', all teachers displayed caring behaviours in their classrooms directly or indirectly that allowed students opportunities to emulate the teachers' behaviour especially where empathy was shown. In her Moral Education class, Agnes enquired about a student's health and advised her to care for her health. Her enquiries demonstrated her empathy towards the student and this could develop empathy among the students as students generally emulate such traits from the teacher. In fact, Kavita's showing of concern towards her students' welfare such as health and safety indirectly would help to develop empathy among the students. Bing's care and

concern towards a notorious boy had eventually changed him into a better person as he saw the empathy trait in Bing. She also understood the feelings of another student who felt that he could not reach the achievement level of the role-model in the school. Saloma too empathised with one of the boys' urgency to go to the toilet and felt the need to be easy on him. This indirectly allowed students to develop such empathy traits in them. Stetson et al. (2003) have stressed that empathy promotes caring behaviour that allows children to be sensitive to the feelings of others. Besides, most teachers had shown that they were willing to listen to their students' opinions and perspectives on certain issues. Nik Safiah (2010) concedes that 'the art of listening is at the heart of empathy' (p. 55) and is essential for any future dealings either in schools, institutions or workplaces.

In the theme of 'Nurturance', all the teachers felt the need to advise their students especially in respecting and loving their parents. As discussed earlier, giving advice is one of the ways of instilling values, and empathy is considered as one important value as these students were taught to understand their parents.

As for the 'Engaging Students' theme, all the four teacher participants, especially the *Excellent Teachers* were more inclined towards an interactive communication with their students. The evidences in this study have shown that the conversations the teachers had with their students portrayed their understanding towards their students' predicaments either in their studies or in their personal lives. The communication showed that the teachers took time to listen to them and that gave rise to the development of empathy as Goleman (1998) asserted empathic listening is vital for meaning, feeling and intuition.

Furthermore, in the 'Pedagogical Caring' theme all teachers showed that they cared for their students to acquire knowledge not only for exams but also for gaining information which will be useful in their daily lives. For an example, Kavita shared her experiences while delivering an academic content to the students to make students understand a

problem surrounding an issue such as understanding and appreciating their parents. Moreover, discussion on environmental issues allowed students to develop care and empathy for nature. Cooper (2011) affirmed that empathy could be fostered in students through various methods of teaching.

As for ‘Developing Empathy’ theme, it was discussed in Chapter 2 that there are many researches on empathy training but only a few touched on the role of teachers in developing empathy among the students. The evidences in this study showed not many approaches were adopted by the teacher participants to develop empathy among the students except for Bing and Kavita, although the focus was more on cognitive empathy rather than affective empathy. The overall study showed that teachers need professional training and courses on ways to develop cognitive and affective empathy among the students as Cooper (2011) stressed that empathy can be nurtured in all humans as this quality is vital for the progression of mankind.

An Overall Representation of the Study

The six themes in this study reflected the caring behaviour of the teachers in developing empathy among the students. However, the findings in this study contradict Noddings’ (1984, 2003) belief that caring should be reciprocal. In this study, the teachers acted as care-givers and the students as the receivers. This study has similarities with the study done by Garza (2009) where students only acted as care receivers. This could be due to the fact that in the eastern culture, respect to the elders is highly looked upon and often regarded as a mandatory behaviour expected from the younger individuals. Many Malaysian students look up to their teachers, based on their cultural background; therefore, non-verbal actions such as listening and body language, take precedent over the verbal mode, which is talking. Van and Leung (2006) acknowledged that obedience and social rules are dictated a lot in Asian cultures. The students also wanted the teachers to care for

their studies as they had been conditioned to focus not only in passing their exams but also in doing it excellently; therefore it is quite natural that they put a great value on any support for their academic excellence.

Another difference to Noddings' Ethics of Care is that, in this study, there were no 'Practice' and 'Confirmation' themes or other similar themes emerged from this study. All observations were solely done in the classrooms. As Noddings (1992, 2005) proposed that students need opportunities to practice caring, the classroom settings did not offer chances for students to enact caring towards others. The practice of caring was to be carried out by students after school hours as they were required to do the projects for their course work, as discussed in Chapter 2. The same went for 'Confirmation'. Since no 'practice' of caring were executed in classroom settings, no acknowledgements were given to students, except for praises in recognising their good conduct or behaviour.

The study also revealed poignant points in the teachers' characteristics in showing care to their students and also the students' perceptions on their caring teachers. It showed similarities of the teachers displaying their care towards their students and the students' perceptions of their teachers. The similarities on the teachers' part were, showing concern for students, assisting students in their studies, displaying patience, empathising with students, having a sense of humour and advising students. On the students' part, the similarities were, assisting students in studies, advising students, having a sense of humour, displaying patience, concerning for students' well-being and understanding students, which is akin to empathising with students. 100% of the students perceived that the teachers cared for them in terms of their studies, followed by 90% of the students who deemed their teachers cared for them in terms of advice. About 75% of the students considered them to be caring in terms of humour and patience whereas 45% of the students felt that the teachers were concerned for their well-being. Only 40% expressed that their caring teachers

understood them. With these similarities, it appears that the data emerged from the perceptions of students concurred with the findings by the researcher on the teachers' performance.

Uniting Care with Curriculum

This study shows that it is imperative that educators unite care with curriculum as it dictates meanings in the students' lives. One may term it as pedagogy of caring (Abrantes, Seabra & Lages, 2007; Fry & DeWit, 2010; Hoffman, 2001; Husu & Tirri, 2007; Nash, 2003; Wentzel, 1997). The Malaysian Moral Education Syllabus does not have the term 'care' or 'empathy' in the written form either, in the objectives setting or in the behavioural outcomes, but it is indirectly understood that teachers need to use their creative ways to deliver content knowledge where empathy and care are embedded in it; more in the form of an 'unwritten curriculum'. The teachers' characteristics are vital that their caring disposition is transmitted through the teaching and learning in the classroom. According to Abrantes, Seabra, and Lages (2007), teachers should not only be experts in content knowledge but also have meaningful relationships with their students.

The Moral Education Syllabus stresses the development of moral thinking, moral feelings and moral behaviour. This study proves that teachers emphasised more on moral thinking where teaching for examinations takes precedence, whereas moral feeling was less focused on. The objectives of the moral curriculum did state that one should understand the values in order to have good character and to develop matured thinking in making decisions morally and to be able to solve problems. However, no mention is made on making moral decisions or solving problems based on appropriate moral feelings. Since the syllabus stresses more on rational thinking, it could be the reason why teachers were more focused on moral thinking or moral cognitive.

Therefore, it is due time that emphasis should also be on moral feeling or moral affective where teachers need to develop appropriate feelings such as empathy in the students as this feeling is necessary in understanding other people. This understanding is important in maintaining harmony among the diverse groups of people in Malaysia. Still, it is the teachers' characteristics that would make an impact on students' learning. The pedagogy of caring should be apparent in the classroom. As Nash (2003) has put it, the pedagogic relationship between the teacher and student should be effective, while the knowledge transmitted by the teacher should allow students to evaluate knowledge received in meaningful ways, and it should also bring significance in their lives. Teachers need to show that they are sensitive towards students' diversified cultural background in order for effective learning to take place (Husu & Tirri, 2007). Teachers who are knowledgeable and caring, would eventually benefit students emotionally and socially. The academic excellence on the students' side will eventually show (Noddings, 2002; Wentzel, 2003). Caring teachers will put passion in their teachings, as they will not see their job description as a profession but as a vocation. This inevitable will make the learning process a wonderful experience on the learner's part, as teachers put their hearts to enliven the curriculum.

Interactive Approach – Developing an Individual Holistically

Caring can be enhanced in the classroom if interactive approach is undertaken in classroom practices. This study has revealed that pedagogical practices that lead towards examinations still take the centre stage in the education system. Kavita and Bing had shown that “two-way communication” with students produced desired results, and that the students began to listen to them as they felt that they have been cared for. This indication has led the researcher to believe that an interactive approach is essential to develop a child holistically, not merely by cognitive means, as many people believe that is the only means to mould

successful human beings. Strategies that the teacher participant used to develop empathy, such as role-taking or even drama, provided experiential learning where students learnt to interact with others as it drew students “into real-life experiences” (Boggs, Mickel, & Holtom, 2007). This prompted students to gain comprehensive understanding in terms of theory and practice, and the skills and knowledge that they needed to excel in their respective fields in future. The theory can entail any form of discipline, be it philosophy, psychology or sociology but students must also be exposed to actual learning experiences which they can relate to, so that they can find meanings from them in their lives. Exposure to learning experiences includes development of skills, be it social skills, vocational skills or analytical skills, besides acquiring knowledge. However, all these need to be interwoven with the teachers’ disposition of care as depicted in Figure 5.1 in order for the students to gain optimum learning. This interactive approach indirectly leads to moral cognitive, moral affective and moral behaviour where these three dimensions are interdependent and correlate with one another. Every child or student will begin to think and behave as a consequence of appropriate moral thinking and moral feeling. Therefore, teachers need to have knowledge in class preparation and class delivery, as these two dimensions are interconnected, where it requires good planning and creativity on the part of the teacher to create active learning (Auster & Wylie, 2006). A caring teacher should be aware that an interactive approach entails more than just delivery of subject matter, even though there is communication, there should be opportunities for students to learn and gain experiences through different techniques and strategies. With such an exposure, students will feel positive about themselves, enthusiastic about their work and will be able to grow in stature. Furthermore, in order for this approach to be adopted effectively, the ethical professionalism should take into account of the teacher’s disposition. As discussed earlier,

the attitude of teachers is vital as to ensure approaches are carried out successfully in the classrooms. Without that, the noble objectives may not be achieved at all.

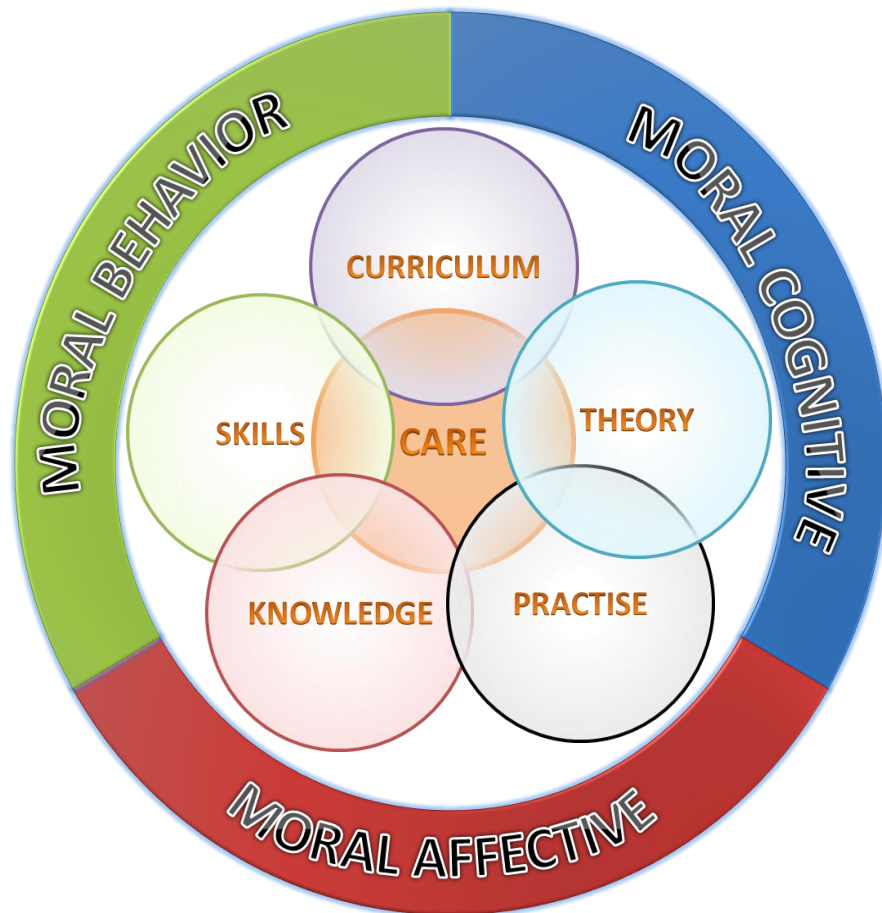


Figure 5.1. An Interactive Approach – Developing an Individual Holistically

Implications of the Study

The factors mentioned above contributed to the classroom practices and the study also focused on the role of the caring teacher, her understanding as the caring agent and the ways she developed empathy among the students. This paves the way to look into the directions that need to be taken to improve and develop approaches in current practices and in teacher education.

Public examinations: A Change Needed

The study revealed that the teachers' caring approach to the students were limited due to the emphasis on public examinations, especially the Malaysia Certificate of Examination (MCE), which were facts oriented. Students' achievements were measured by the number of distinctions they produced on paper. This factor did not support the caring approach needed to be effectively carried out in the classroom by the teachers.

As discussed earlier in Chapter 4, patience was not seen in Kavita, an *Excellent Teacher* in Moral Education for a number of years, as the class she took was the best class in the Fourth Form. Her expectations on the students were high, as she wanted the students to give her the correct and expected answers. This indicated that examinations still took central role in teachers' lives and the pressure on teachers to produce excellent results. Cooper (2011) had cautioned that focusing too much on curriculum could reduce one's ability to empathise. The policymakers should give more attention to the development of the affective nature of the students, rather than solely on the cognitive aspect. Although the MCE focused on 2 papers in Moral Education, the second paper which required the students to carry out charity work was not considered seriously as mentioned in Chapter 2. The marks allotted for this paper were not taken account for the examinations. This shows that in order to develop students holistically, performance in formal examinations should not be the main focus. It defeats the objective of the Malaysian Philosophy of Education

that seeks to produce all rounded citizens, who are healthy intellectually, emotionally, spiritually and physically.

The study also revealed that the strategies the teachers undertook to develop the affective part of the students were not balanced. Not many strategies were used by Agnes and Saloma to develop empathy in the students, as their main priority was instructing students the proper way to answer questions in the examinations. Cognitive component of empathy as well as affective component of empathy should be emphasised, as cognitive empathy enables one to view issues from other people's perspectives and affective empathy enables one to vicariously experience the emotions of others (Chibbaro, 2007; Maxwell & DesRoches, 2010). These two empathy constructs could eventually reduce bullying among adolescents (Ang & Goh, 2010). Therefore, other forms of evaluating the affective domain of the students should be introduced and implemented so that the development of the affective nature of the students would get the needed focus.

Teachers' Training and Professional Development

The findings of this study also revealed the lack of care on the teachers' part to the students' overall well-being. Students indicated that they would refer to their teachers, especially Agnes and Bing only for academic purposes, but not for personal support. This shows an inadequacy of teachers' care.

In developing empathy in the students, it was found that Saloma and Agnes indicated no training on how to develop empathy in the students, although Saloma was trained formally in Moral Education as a second method at the university level. Bing, Kavita, and Saloma revealed that hardly any training were done in the preceding years which concentrated on the development on empathy; instead many programmes were implemented on how to increase the students' score in examinations. In fact, Saloma commented, "Honestly, we teachers teach students to get good results. I mean I have been

teaching for so many years, I have never been to a course that does not concentrate on academic. The courses were all about getting good results and how to answer questions in the examinations. It's all about that" (S-INT3-010711-257-260). Therefore, there is a need for professional development, training programmes and continuous support from top administrators, policy-makers, school heads, peers, colleagues and community leaders to encourage the caring approach in the education system. If proper training does not commence, then that would affect the ability of the teacher to practice caring in her teaching career. Although the teaching of empathy is indirectly stated in the syllabus as stated by the teacher participants, nevertheless, it does not suffice, and does not positively impact on the teaching of empathy. Proper professional development on caring needs to be carried out, as it would provide opportunities for teachers to acquire added knowledge and skills. The knowledge must not only be based on what caring is all about but should also include pedagogical knowledge on care and how care be put into practice in and outside the classroom.

If the main objective of National Philosophy of Education is to develop students holistically, which include affective competencies, then, the teaching and learning should adhere to the interactive approach where students learn to be active learners, not just receiving knowledge as an end result. Therefore, a change in the training programmes at schools needs to be effected, as the current mode of teaching still emphasises rote-learning and examinations. Training at teacher education colleges should also emphasise on care-ethics as the indirect approach of caring can be intertwined with other teaching approaches in the classrooms. Teacher education programmes can be restructured and improved to provide teachers a deeper knowledge on care and how care can be carried out throughout the teaching and learning process in the classroom. As the pedagogical content knowledge is one of the main features in any teacher education programmes, it is essential that this

approach enhances the quality of teaching and learning. It is also important that teachers become aware that classroom practices can be looked into, and appropriate alternatives are done based on this approach.

Besides, the selection of teachers in the teachers' training colleges should be more stringent. Only teachers with positive attitudes and with empathic dispositions should be selected as they would be more appropriate to play the role of moral models to the children. However, selecting teachers with empathic disposition could be an uphill task unless skillful probing to detect empathy traits are done at one-to-one interviews (Cooper, 2011).

At the school level, support from administrators, academic staff, non-academic staff and peers is vital to ensure care can be carried out effectively without any hiccups. If the school principals do not encourage a care culture in the school environment, it would take a tremendous toll on the teacher who strongly believes in executing care under her wings. Even colleagues, who do not believe in such practices, would put much pressure on the caring teacher. Staff development programmes and in-house training should incorporate care ethics, so that teachers take this approach seriously and have full awareness that this added knowledge and skill would enrich their own teaching experiences in the classrooms.

Contributions to the Care-Ethics Theory

In the Care-Ethics Theory, it is widely acknowledged that Noddings' work has contributed significantly to the caring realm in the teaching and learning of Moral Education, in and out of the classroom. In Moral Education, the four components of Ethics of Care which was introduced by Noddings (1984, 2003), namely modeling, dialogue, practice and conformation have emphasised the relational aspects between the carer and the cared-for. The Dialogue component would enable one to be receptive to the thoughts, reflectives, and opinions of others, where no judgmental behaviour or preconceived ideas have any place. This is when there is an understanding between one and another, and

empathetic feelings become inevitable, as it is bound to create opportunities to put oneself in another's shoes. However, empathy was not linked in many researches on Caring, except for Slote (2007) who advocated that empathy should be embedded in the Care-Ethics Theory, and Hoffman (2003) who stressed that "empathy is the basis of caring". Therefore, this study contributes to what Slote propagated, that empathy plays a crucial role in developing an individual into a caring human being. This study shows that a teacher who is empathetic indirectly exhibits a modelling trait for the students to emulate.

It also contributes to the literature on moral psychology as the strategies the teachers use to develop empathy in the students are relevant. One is role-taking which is "the fifth mode of empathic arousal" that allows the adolescents to take the perspective of others. And the other is story-telling, which projects one into "mediated association empathy" where cognitive processes allow one to state his or her feelings. These modes are directly linked to cognitive empathy.

Contributions to the Practice of Care-Ethics in the Classroom

The findings of the study suggest that Care-Ethics should be employed by Moral Education teachers in order to enhance the teaching and learning process in the classroom. As Wan Hasmah (2000) puts it, the Moral Education teachers in Malaysia neglected the affective component of values and mainly concentrated on cognitive aspects of values. She also stated that their pedagogical methods were centered on factual knowledge, just like the teacher participants did in this study, except for Kavita and Bing who had linked factual knowledge to the present day lives and experiences so that meaningful contexts could be made out. It was Kavita, with her caring approach, who had made the learning process significant in the students' lives. The teacher's affection plays an important role in uplifting pedagogical aspects in the classroom so that students' enthusiasm in learning and acquiring knowledge can be retained. This compelled even the weaker students to strive harder to

achieve the targets set by their loving teacher. Therefore, educators should incorporate care-ethics, where as at present only the delivery and mastery of knowledge for exam purposes are highly regarded and focused on, in the classroom.

Besides, acquiring cognitive values alone is not enough in Moral Education. It is a known fact that the cognitive, affective and behavioural aspects make Moral Education a complete subject. Therefore, this study which concentrated on the affective aspect has demonstrated the relevance of the development of empathy in the classroom. As discussed earlier that empathy is evidently necessary in the development of a caring individual; hence the strategies adopted by the teachers to develop empathy in the students are worthy to note. This aspect which focused on the affective side of students adds to the current practice and knowledge that the development of empathy is seen crucial into developing students as good human beings with feelings.

Contribution to the Education System, People and Nation

As this contributes to the development of students, indirectly this also adds to the knowledge and current practice of the Education system that highly focuses on cognitive aspects such as students' thinking processes which are highly rational, and examinations which require students to regurgitate factual knowledge and apply information acquired in the classrooms. This study displays the significant role of four teachers whose aims were to strengthen students' learning in the classroom which directly or indirectly contributes to the development of empathy among them. This study should create awareness in the midst of educators, that embedding care or empathy in the classroom does not necessarily connote a weakness, but, on a contrary, adds a strong dimension in that it puts meaning in the lives of students, and also as an enhancer to the cognitive processes that are already taking place in the classroom. The teaching of empathy would benefit the students, as students would learn to be empathetic in order to be caring. Slote (2011) asserted that these qualities would

develop students into good human beings. Empathy allows one to understand others and this would reduce aggressive behaviour towards others, as our society is already experiencing the consequences of excessive individualism that does not take into the interests and welfare of others in society. As discussed in Chapter 1, there is concern that youngsters need to be developed into mature and responsible adults. That is why empathy plays a crucial role in moulding citizens from all walks of life to be kind and respectful towards one another despite differences in thought, colour, race and religions. Since this study is the first that solely focused on the affective part in Moral Education in Malaysia, hopefully it would create an awareness among Malaysians especially, to ponder on how this trait would be able to unite the various races in this nation.

Directions for Future Research

Only four teachers participated in this study, as it required sufficient amount of time to collect information on each teacher's understanding on caring, how she displayed caring and how she developed empathy among the students in the classroom. However, no data was taken outside the classroom. Therefore, an ethnographic study could be undertaken to explore the teacher's ways in caring for her students in and outside the classroom. This study could be as useful means, as care should not be confined to the classroom alone, as it should also be shown outside the classroom, as Noddings (1984, 2003) stipulated that "practice" is one of the traits in Care-Ethics. In this study, "practice" could not be seen as part of the teacher's care, as it was confined to the classroom only.

This study only focused on teachers. Thus, further study could also be done from students' perspectives on their teachers. Although this study has also taken the students' perceptions, nevertheless, its main intention was to support the findings obtained from the teacher's understanding on caring. The students' perceptions on their caring teachers were not the main focus of this study. In future, the main focus could be on the students' view

point of their teacher's caring ways and how it could improve the learning environment in the classroom. Larger samples could be drawn, so that the study could also be done in a quantitative mode, while it would also add value to the validity of findings if it is done in a qualitative manner.

Since this study focused on Moral Education teachers, it would also benefit if the research could be done on teachers of other disciplines. It would be an advantage to know how teachers on other disciplines perceive their understanding on caring, and explore their classroom practices in regards to caring, as caring enactment is not only confined to Moral Education; it goes across all disciplines as well.

Another aspect that would seem appropriate to study is the non-verbal gestures. Since this study shed little information on non-verbal gestures as the study was only confined to classrooms where little non-verbal gestures took place, it would be interesting and pertinent to note how non-verbal gestures such as smiling, eye-contact, touching, tapping on students' shoulders and the like, are effective both inside and outside the classrooms. The results could shed light on whether non-verbal gestures should be practiced by teachers to demonstrate their caring ways to the students.

Conclusion

It is worthy to note that this is one major study that emphasises the affective dimension in Moral Education. It also acts as a catalyst in putting forth some serious thoughts to look upon caring and empathy as important elements in promoting healthy intellectual and emotional development of the students in their formative years in the country. The outcome of this study surely set the path for future researches that are needed to enhance the role of teachers that benefit students.

In addition, the teachers' disposition or their qualities should be the crux of the matter in carrying out their responsibilities as trained and professional educators, and these

special qualities should distinguish them from other professionals, as good teacher-student relationship paves the way for the overall well-being of the student. This view is also in line with Noddings (2005) and Aldenmyr (2012) as they had concluded that moral disposition of teachers can indirectly influence the moral insinuations among the students. Since care, as one of the dimension of moral emotions, is still being considered as a ‘taboo’ subject, as pointed out by Maxwell and Reinchenbach (2005), it takes an exemplary teacher to go against the conventional norms (as dictated by the school authorities and formalised procedures), to bring the best in her students, adopting the holistic concept of ‘care’.

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Tuan/Puan,

**Kelulusan Untuk Menjalankan Kajian Di Sekolah, Institut Perguruan, Jabatan Pelajaran
Negeri dan Bahagian-Bahagian di Bawah Kementerian Pelajaran Malaysia**

Adalah saya dengan hormatnya diarah memaklumkan bahawa permohonan tuan/puan untuk menjalankan kajian bertajuk:

Teacher As A Caring Agent In Developing Empathy Among Students In Moral Education

diluluskan.

2. Kelulusan ini adalah berdasarkan kepada cadangan penyelidikan dan instrumen kajian yang tuan/puan kemukakan ke Bahagian ini. Kebenaran bagi menggunakan sampel kajian perlu diperoleh dari Ketua Bahagian / Pengarah Pelajaran Negeri yang berkenaan.
3. Sila tuan/puan kemukakan ke Bahagian ini senaskah laporan akhir kajian setelah selesai kelak. Tuan/Puan juga diingatkan supaya mendapat kebenaran terlebih dahulu daripada Bahagian ini sekiranya sebahagian atau sepenuhnya dapatan kajian tersebut hendak dibentangkan di mana-mana forum atau seminar atau diumumkan kepada media

Sekian untuk makluman dan tindakan tuan/puan selanjutnya. Terima kasih.

"BERKHIDMAT UNTUK NEGARA"

Saya yang menurut perintah,

(DR. SOON SENG THAI)

Ketua Sektor,
Sektor Penyelidikan dan Penilaian
b.p. Pengarah
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Tuan,

**TEACHER AS ACARING AGENT INDEVELOPING EMPATHY AMONG
 STUDENTS IN MORAL EDUCATION**

Dengan segala hormatnya perkara di atas dirujuk.

2. Jabatan ini tiada halangan untuk pihak tuan menjalankan kajian / penyelidikan tersebut di sekolah-sekolah dalam Negeri Selangor seperti yang dinyatakan dalam surat permohonan.
3. Pihak tuan diingatkan agar mendapat persetujuan daripada Pengetua / Guru Besar supaya beliau dapat bekerjasama dan seterusnya memastikan bahawa penyelidikan dijalankan hanya bertujuan seperti yang dipohon. Kajian / Penyelidikan yang dijalankan juga tidak mengganggu perjalanan sekolah serta tiada sebarang unsur paksaan.
4. Tuan juga diminta menghantar senaskah hasil kajian ke Unit Perhubungan & Pendaftaran Jabatan Pelajaran Selangor sebaik selesai penyelidikan / kajian.

Sekian, terima kasih.

"BERKHIDMAT UNTUK NEGARA"

"KEJUJURAN DAN KETEKUNAN"

Saya yang menurut perintah,

(HJ ABDUL RAHMAN BIN TAN SRI DATO HASSAN)
 Penolong Pendaftar Institusi Pendidikan dan Guru,
 Jabatan Pelajaran Selangor.
 b.p. Ketua Pendaftar Institusi Pendidikan dan Guru,
 Kementerian Pelajaran Malaysia.

s.k. 1. Fail



(Silakan catatkan nombor rujukan apabila berurusan dengan kami)
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Education Faculty,
Malaya University,
Lembah Pantai,
Kuala Lumpur.

17 January, 2011

Dear Miss K,

The Education Faculty, Malaya University supports the practice of informed consent and protection for human subjects participating in research. The following information is provided so that you will be able to make a decision whether you would want to participate in the present study.

In this study, I am interested in exploring the teaching and learning in Moral Education and your relationship with the students. The teaching and learning process in the classroom will only be audiotaped and videotaped at your consent. Interviews will also be conducted to elicit more information on teaching and learning. This information is important because it will help future educators on ways to teach Moral Education effectively.

Your participation is greatly appreciated but is strictly voluntary. I assure you that your name and school will not in any way be associated with the findings of the research. Your identity will only be known as a code number, alphabet or pseudonym.

If you would like additional information regarding this study, please do not hesitate to make enquiries. I can be contactable at 017-3866711. Thank you for your time and your cooperation is greatly appreciated.

Sincerely,
Ilhavenil Narinasamy

I am willing to participate in the above described research study.

(Miss K)

(Date)

Education Faculty,
Malaya University,
Lembah Pantai,
Kuala Lumpur.

21 February, 2011

Dear Parents,

I am an educator and currently a PhD student doing full research at University Malaya. I am undertaking a research in your child's school about the teaching and learning in Moral Education and your child is chosen to assist in this research.

The Education Faculty, Malaya University supports the practice of informed consent and protection for human subjects participating in research. The following information is provided so that you will be able to make a decision whether you will allow _____ to participate in the present study. You are free to withdraw his/her participation at any time.

In this study, I am interested in exploring the teaching and learning in Moral Education and the teacher's relationship with the students. Your child will be required to write in a journal regarding his/her feelings about the Moral Education lessons. An interview with your child will also be conducted to elicit more information on the learning process in Moral Education and his/her views of the teacher. This information is important because it will help future educators on ways to teach Moral Education effectively.

Your child's participation is greatly appreciated but is strictly voluntary. I assure you that your child's name and school will not in any way be associated with the findings of the research. Your child's identity will only be known as a code number, alphabet or pseudonym.

If you would like additional information regarding this study, please do not hesitate to make enquiries. I can be contactable at 017-3866711. Thank you for your time and your cooperation is greatly appreciated.

Sincerely,
Ilhavenil Narinasamy
University Malaya

We give permission for _____ to participate in the above described research study.

Parent's Signature

Date

Observation Protocol

Teacher as a Caring Agent in Developing Empathy Among Students in Moral Education

Name of School:

School's Location:

Name of Teacher:

Class:

No. of Students:

Title of Lesson:

Date:

Day:

Time:

Observation	Description	Reflective Notes/Questions
<p>* Description of the environment</p> <p><u>Physical environment</u></p> <ul style="list-style-type: none"> - Arrangement of chairs and tables - Arrangement of equipments in the classroom - Number of students - display of charts, notices, etc on notice boards - Instructional materials <p><u>Social environment</u></p> <ul style="list-style-type: none"> - the relationship between students - the relationship between the teacher and students 		
<p>* Implementation of teaching and learning in the classroom</p> <p>Observations based on caring and empathy in the classrooms</p> <ul style="list-style-type: none"> - Set Induction <p>a) How does the teacher start her lesson? (How does caring portrayed?)</p>		

<p>b) Are there any questions asked by the teacher?</p> <p>(Beginning of teaching, while teaching and end of teaching)</p> <p><u>Pedagogical Caring</u></p> <p>a) How does the teacher explain a particular concept to the students?</p> <p>b) How does the teacher respond to the questions asked by the students?</p> <p><u>Ethics of Care</u></p> <p>c) Is the teacher aware or sensitive to the behaviour of the students?</p> <p>d) How does the teacher show he/she understand the problems faced by the students?</p> <p>e) How does the teacher act as a role model to the students?</p> <p>f) How is the teacher's relationship with the students?</p> <ul style="list-style-type: none"> - Objective of the lesson - Strategies of teaching - Description of activities implemented in the classroom - Time management - Classroom organization <p>Learning activities that take place in the classroom How do the students respond? Overall behaviour of the students.</p>		
<p>- Overall commentary of Observation</p>		

Interview Protocol

Teacher as a Caring Agent in Developing Empathy Among Students in Moral Education

Name of School:

Location of the School:

Name of teacher:

Class:

No. of students:

Title of lesson:

Date:

Day:

Time:

Guide to interview	Researcher's note	Researcher's comments/issues/reflections
<p>Getting started- Rapport building</p> <ul style="list-style-type: none"> * Explanation of research Objectives <ul style="list-style-type: none"> - to understand the teacher as the caring model in the classroom and strategies she/he uses to develop empathy among the students. * Participant's rights and confidentiality <ul style="list-style-type: none"> - all information shared in the interview will be confidential and will not be made available to others without your permission. I will not identify your name in my report or any conversation. - Consent form will be issued and signed by participants * Getting to know participants <p><u>Personal Info</u></p> <ul style="list-style-type: none"> - Family background - Background of education 		

<p>* Main interview – beginning level</p> <ul style="list-style-type: none"> - Experiences in teaching Moral Education - Knowledge on values and topics related - Information on implementation of Moral Education curriculum in schools - ways of teaching topics included in the moral education syllabus 		
<p>Probing Conversation</p> <p>a) When you taught in the class just now, were you satisfied with the way things went in your class? Why? In what ways do you think you can improve the situation?</p> <p>b) Tell me about your feelings of the class.</p> <p>c) Do you think the present situation (ME syllabus) helps the students view things from other people’s perspective? In what way it helps or does not help?</p> <p>d) As a Moral Education teacher, what can you do to achieve this?</p> <p>e) What will you do to make students aware or concern about other people’s feelings?</p> <p>f) I noticed that while you were teaching..... (refer to a particular event in the class). Can you tell me about your feelings pertaining to that event? Why did you react that way?</p>		

Interview Protocol (Student)

Teacher as a Caring Agent in Developing Empathy Among Students in Moral Education

Name of School:
 Location of School:
 Class Teacher:
 Name of Student:
 Form:
 No. of Students:
 Date:
 Day:
 Time:

Guide to interview	Researcher's note	Researcher's comments/issues/reflection
<p>* Getting started – Rapport Building</p> <ul style="list-style-type: none"> - researcher will find a suitable place to conduct the interview. - Getting to know participant <ul style="list-style-type: none"> - researcher builds good relationship with participant before interviewing more focused questions such as background of family <p><u>Personal Info</u></p> <ul style="list-style-type: none"> a) What is your full name? b) Where do you live? <p><u>Family Background</u></p> <ul style="list-style-type: none"> a) How many brothers and sisters do you have? b) Tell me about your parents. 		
<p><u>Interview of Students</u></p> <ul style="list-style-type: none"> a) Do you like your Moral Education lesson? b) Tell me how Moral Education lesson should be carried out. 		

<p>c) Explain your feelings regarding today's lesson.</p> <p>d) If you do not understand the lesson, what do you do?</p> <p>e) Tell me about your Moral Education teacher.</p>		
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Protocol of Document Summary Sheet

Teacher as a Caring Agent in Developing Empathy Among Students in Moral Education

Guide to obtain documents	Summary Document Notes
<p>Research Site</p> <p>Title of the document:</p> <p>Date of procurement:</p> <p>Types of document:</p>	<p>Jalur Gemilang Secondary School</p> <p>Lesson Plan</p> <p>24 January, 2011</p> <p>Teacher's Record Book</p>
<p>1. Name and describe the document obtained.</p> <p>2. Explanation of the situation/process of obtaining the document.</p> <p>3. Summary of the content of the document.</p> <p>4. Significance of the documents to research objectives.</p>	<p>Teacher's Daily Record Book- Lesson Plan</p> <p>Obtained from Mrs. B, after her lesson and photocopied her lesson plan.</p> <p>Describes the objectives, goals and the activities of the lesson that needed to be carried out.</p> <p>Caring or empathy was not directly or indirectly dealt with the objectives and activities written in the lesson plan.</p>

Guidelines for Writing Teacher's Journal

Every teacher will be instructed on ways of writing in a journal. Structured questions will be given to the teachers to guide their reflections of their teachings. Teachers are to respond to the following questions:

- a) What happened in the class today?
- b) What did I not achieve today?
- c) How do I feel about today's lesson?
- d) How can I improve the relationship with my students?
- e) How can I make the students take the perspective of other people so that they will be able to understand the feelings of other people?

Guidelines for Writing Student's Journal

Questions will be given to the students to guide them. The questions are:

- a) What did I learn today?
- b) How does the teacher help to explain if I do not understand the lesson?
- c) How does the teacher help if I have any problems?
- d) How do I feel regarding today's lesson?
- e) How do I feel about my teacher?

Protocol of Expanded Fieldnotes – Mrs. A

Name of School: SMK Subang Jaya

Name of Participant: Mrs. A

Observation Site: In a Classroom – 4 GI/4 AD

Topic of Observation: Love for Environment

Date/Day: 12 April, 2011 (Tuesday)

Time/Duration: 10.15-11.25pm. 1 hour 10 minutes

Teacher entered the class and told the class that they would begin with the topic area 'Environment' today. She reminded them that they have copied the notes down. She went to the board and wrote:

Area 3: Environment

- a) Love and appreciate environment
- b) Harmony between man and environment
- c) Sustainability of environment
- d) Sensitive towards issues of environment

Before she started teaching, she counted the number of students in the class. There were 14 students in the class. She told the students that their next daily assignment is about the 'Environment'. Then she asked the class.

Teacher: Who did not pass up the daily assignment to me?

She identified one student who did not pass up.

Teacher: When are you going to give me? Please finish it. Your daily assignment, I told you why? In Form 4, you have to finish by August. Form 5, you have to finish by April. Please don't fool around. By this coming Thursday, I want Daily Assignment 1 and 2.

Teacher then explained about the values on the board.

Teacher: Look at the key words. Refer the values, they give you definitions.

Teacher then gave key words of the first value such as '*memelihara*' (preserve) and '*memulihara*' (conserve). She asked the students the meaning of '*memelihara*', then gave the meaning of '*memelihara*'. She also explained about '*memulihara*'. She wrote on the board:

Memelihara (hutan simpanan)

Memulihara (tanam semula)

After that, she told the students to go to Unit 17 in their text books. She explained the text to the students.

Teacher: If you see anybody threaten the environment, report the activity to the authority. You see like the MPSJ, what they do. They give summons. Human beings throw rubbish into the river, like they throw the sofa. You know lorry drivers, you give them RM20 or RM30 to discard your sofa. But when night comes, after getting the money from you, they threw the sofa into the river. I have seen a person who dumped his alter near the highway.

Student: beside the road. (Looking at the teacher astonished)

Teacher: Yes, beside the road.

Teacher then talked about restaurants, their cleanliness and big rats. Students listened to the teacher with great interest and nodded their heads. I could see that they begin to warm up with the teacher.

Teacher advised the students if they want to open a stall, they should have license and get injected for their health.

Teacher: You know, it's the same with Alam Flora, they touch dirty things, so they get injected.

Teacher then told the students to look at the first two paragraphs in their text book. She said Environment is important where in other subjects like the Malay Language and Geography also touched on the environment. Then she talked about tsunami that hit Japan and the radioactive had seeped into the river.

Teacher: Imagine the fish, be careful of the seaweed. Yesterday, the earthquake hit Japan – 7.1 magnitude.

Student 1: Teacher, second time (looking in astonishment)

Student 2: No, third time

Teacher: Yes, third time.

Student 1: Third time?

Teacher then related her experience about the earthquake when she found out through CNN over the television. She said that she looked at all the ships and lorries which looked very small through the helicopter. She then explained the academic content in the text book to the students.

Teacher: As a source of oxygen, why plants absorb? Humans inhale oxygen and exhale carbon dioxide. The plants inhale carbon dioxide and exhale oxygen. That's why when we go into the forest, we feel fresh. Next, we go to the second paragraph. Become a collected place of water. The roots absorb water. The moment you chop the trees, what happened? A boy spoke to the girls at the back. Half of his back was facing the teacher. She told him to turn around and look at her while she was teaching. She said to him that she didn't like a bended backbone.

Teacher then continued explaining how trees keep water on earth and how dams should be built. The same male student was curious.

Student: What about dams near the river?

Teacher: Well, that depends on the river. The river must flow fast to get into the dam.

She continued explaining from the text about tree roots and mentioned about the forest which is a source of economics. She told the students to read the third paragraph on their own and explained the fourth paragraph later. Students read the third paragraph quietly. After that, teacher explained about El Nino and La Nina. She explained to the students that El Nino's temperature is hot and could go on for ten years and La Nina is the opposite of El Nino which is cold and rainy. She told the students that the weather patterns are changing nowadays. She connected it to the current situation that they are in where at the end month of March/April it should be rainy but now it doesn't. She asked the students the temperature of the Equator. She told them that they learned it in Geography last year.

Teacher: But do you know we don't have 27 degree Celsius? Now it's about 30 degree Celsius. Our temperature is getting hotter. You know the heat on Federal Highway, it's about 34 or 35 degree Celsius. Everybody switches on the air-con. You know what happened if everybody switches on the air-con. It releases CFC and the ozone layer will be thinning. Now go to page 110.

Teacher then wrote on the board about:

- a) The Importance of Forest
- b) Management of Forest

Teacher then explained about the management of forest. She wrote on the board while explaining: Management of Forest

- forest reserve/taman Negara
- replantation
- trees must be more than 45mm

She made the students imagine the size of the trees by using the students' rulers. She then spoke about the timber lorries that carried timber which is very costly. She told them that the trees are over one thousand years old and within a few minutes the trees are gone.

Teacher then told the students to turn to page 111 which is activity A. Teacher read the text to the student about the endangered animals like the ant eater, Orang Utan, Asia Elephant and Hippopotamus.

Teacher: Don't fool the Orang Utan. They scratch you, can kill you.

Those days the rich British went to Africa to take the lion skin and put it on the wall. They are very proud.

She also spoke about the horns of the hippopotamus where the Chinese sold it as medicine to treat fevers.

After that, teacher told the students that they will be doing exercises. She gave out handouts to the students. She told them to paste the handouts into their exercise books. She told them to do the first part –“Test Yourself (1)”. She also told them to do the index in their exercise books which is the directive from the principal. She told them that the teachers were instructed to give them marks regardless of note of exercises.

As the students were filling in their handouts, a girl came into the class and asked permission from the teacher to collect a form from the students. The girl had a bandage on her right arm and wore slippers. Obviously, she seemed to be injured. She advised the girl to wear sandals instead of slippers.

The bell rang and the teacher told the class they would continue with the second and third part in the following class.

- 1
2
3 Date: 12 April, 2011
4 Venue: Library. Time: 11.30 a.m.
5 R: A very good morning to you. Okay, why do you keep reminding the students about their
6 daily assignment, their '*tugasan harian*'?
7 Mrs. A: Actually, they were told long time ago, I just cannot take it. Since primary, they
8 have been writing about the dates and everything and then here in secondary, they just
9 don't bother, is that okay? I mean they should write the date whenever they start writing.
10 R: Why is it so important for them to make sure that they pass up the daily assignment on
11 time?
12 Mrs. A: Because I have a record to show how many times they send it to me and then it's
13 also important during open day where you have to show to the parents if you ask. This is
14 my own record, I think most of the teachers here have their records to show how many time
15 they have sent, how many times they don't and then the corrections that they have done.
16 R: Okay, is it also part of their exam?
17 Mrs. A: No, it's not part of the exam, but I think we teachers need to record it. We have to
18 trace the students whether they send in the books or not.
19 R: Okay
20 Mrs. A: Because I have students in Form Five, I have not seen their books, but one day
21 when I went through one by one, I checked and I insisted that if they are not going to hand
22 me the books, they are out of my class. Then, the students got scared.
23 R: Maybe I got it wrong, the daily assignment that I was referring to is the Charity work
24 actually.
25 Mrs. A: Charity work.
26 R: Charity work you're talking about.
27 Mrs. A: Assignment, yah. The essay.
28 R: The essay. That's what you're relating to that.
29 Mrs. A: Now you're asking me about..
30 R: Daily assignment.
31 Mrs. A: Daily assignment, oh, oh, oh, oh
32 R: That's why I asked why you keep reminding the students about the daily assignment?
33 Mrs. A: Because I told them I give them two weeks, it's been overdue already. Some still
34 'ding dong, ding dong'. They still have not passed up or they have passed up one or two
35 because now I am in 'environment', I have completed 'Family', so another two they will
36 have to do. I paste the work for them. I insisted that they must finish the eight assignments
37 even though they are supposed to finish four in Form Four. But I also help to paste for
38 them, so that they are not so stressful when they are in Form Five. They have to finish
39 eight. So this semester they have to finish four, next semester by July they have to finish all
40 eight.
41 R: Why do you help to paste for them?
42 Mrs. A: Because they don't have time to finish in Form Five. Form Five is so short. By
43 April we have to mark already and you know beginning of the year, January and February,
44 they are still very unsettled. So we try to finish everything off even though we know that is
45 wrong but we have to force the students, if not the work will never get done.
46 R: You do a lot of explanation on academic content. Why?
47 Mrs. A: The questions, mostly they ask are academic content based.
48 R: In the exam?
49 Mrs. A: Yes, the exam, they must know.

50 R: In one lesson, you told the students to imagine their feelings if they tell their parents
 51 about their ambition. Remember, the lesson on Murthi who has to...

52 Mrs. A: Oh, oh, oh, okay.

53 R: Ok, that part and you also told them that they should understand their child's feelings if
 54 they become parents next time. Why do you say so?

55 Mrs. A: Cannot remember, ha, ha, ha, ha. Because in the moral lesson, they have to put
 56 themselves in other people's shoes, then only they can relate their feelings. Sometimes,
 57 your parents scold you, right. There must be a reason, so you don't think of yourself, you
 58 must think the other side, in everything, there are two sides of the story.

59 R: Okay, I noticed that you like to relate your experience to your students when teaching
 60 values. Your experiences as well.

61 Mrs. A: Yes, to make it more lively, to make it more interesting, so that the students find it
 62 interesting, if not anybody can read it from the text book. So of course, we try to give some
 63 other things, you know from the paper cuttings, the most recent news or the old news that
 64 they don't know. My experiences, that's what they listen, this is how I attract their
 65 attention, if not it's very boring.

66 R: Okay, why did you tell the students to get win-win situation in overcoming problems?
 67 There's one in problem solving, one of the activities in the text book and then you told the
 68 students, always have a win-win situation.

69 Mrs. A: Yes, when we are.... See when there's a problem, there is no such thing as winning
 70 or losing, we try to solve a problem in a very nice manner, you know, so there are many
 71 solutions to it, and of course we try to choose the best solution that it's fair, seems fair to
 72 everybody, that's all. I consider that to be a win-win situation. You will also gain
 73 something, not to say really gain, profitable sense but gain your experience and I also have
 74 my way especially in a relationship between a parent and a child. You have to tell them that
 75 so that they also have positive thinking. So next time whenever they come up with..., what
 76 I mean is if they see a problem, they must also try to identify why their parents are like that.
 77 I feel in moral, we should give them some thinking skills.

78 R: Why do you think there should be thinking skills?

79 Mrs. A: In fact, KBSM is more on thinking skills, you must, you must teach them in Moral
 80 education. Let's say in our lesson which is related to the exam,... it's all based on the text
 81 book, there are no thinking skills. They are just extracting whatever from text book, they
 82 are not thinking but in a real world sense, they have to think.

83 R: In one of your lesson, you told the students that you could reformat the questions into
 84 structured questions.

85 Mrs. A: Ah yes...

86 R: So one of the questions was 'state two feelings of your younger sister if she is not
 87 allowed to indulge in singing industry'.

88 Mrs. A: Ah, okay.

89 R: Why do you need to involve feelings here?....State two feelings of your..

90 Mrs. A: This is one of the format in the exam. They ask for feelings. You know, one is the
 91 cognitive skills, the other one is what ah...

92 R: Behavioural

93 Mrs. A: Ah, and the third one is the what? Affective, yes.

94 R: Ah, affective.

95 Mrs. A: This is the affective part of it. Very seldom they ask. I just want them to write
 96 something.

97 R: mmm, ok. What about your part? You think it's important?

98 Mrs. A: Yes, why not?... I mean based on the questions, you could see how I modified the
 99 question.
 100 R: Ok, this is something interesting here. You stated before in your lesson that girls should
 101 not marry wrongly and you told them the implications. Divorce and the effects if they have
 102 children.
 103 Mrs. A: Oh, okay.
 104 R: What is your purpose of saying that?
 105 Mrs. A: Oh no, that one is actually a Chinese saying.
 106 R: Yes, the Chinese saying.
 107 Mrs. A: the Chinese saying.
 108 R: the Chinese saying.
 109 Mrs. A: Ah, the Chinese saying, what was that ah, the girls...
 110 R: the girls should not marry wrongly
 111 Mrs. A: What I mean is your husband must be of proper behaviour and so on. Behavioural,
 112 not in terms of income ha, ha, ha, okay and for the guys, they must go into the right
 113 industry because work is very important. They are all bread winners, ha, ha, ha, ha,
 114 ha...women not so...
 115 R: So, what is the purpose of telling them that?
 116 Mrs. A: ...Cannot recall already. Oh, I think it must be related to the lesson, is it?
 117 R: Aah, yes, related to the girls going into certain industry because of Love Towards
 118 Family. It's related to about family, actually family values.
 119 Mrs. A: Yes, yes, family values.
 120 R: Yes.
 121 Mrs. A: Yes, I was talking about divorce, the girls when they married the wrong man then
 122 they will have problems. What you call that different kind of wavelength.
 123 R: Yes.
 124 Mrs. A: Okay, problem will arise and this can affect the children especially when we see in
 125 our society nowadays there are so many parents who are divorced and how it affect the
 126 children, either they pamper the children or the children will just join any, you know all the
 127 /// problem the social problem.
 128 R: Why do you tell them to know the values and memorise the definitions?
 129 Mrs. A: Because in the last year's examinations, 30 marks were allotted to that type of
 130 questions. One of my colleagues who invigilated the examinations told me about it. So, not
 131 only that we have to teach the content, we also have to teach them to pass the exam, later
 132 only to score. So many questions were on values and definitions. So that was easy. We just
 133 don't want them to miss that thirty marks, that all.
 134 R: I see that you tend to advise students.
 135 Mrs. A: Oh, okay.
 136 R: On proper attire, like just now when the girl came in with her slippers. Why did you give
 137 such advice?
 138 Mrs. A: No, I find that the children have to be disciplined and I just cannot stand students
 139 looking sloppy, shirt never tucked in. They are sloppy, you know. Teachers don't like to
 140 look at these students, you know, to me they look more like hooligans. I mean there must
 141 be a standard dress code and if they wear nice with the tie on, they look neat and tidy. I just
 142 don't like sloppy children, ha, ha, ha, ha, ha.
 143 R: So you feel that it is very important for them to be prim and proper.
 144 Mrs. A: Of course, even the students, you see imagine the girls, if they have their hair going
 145 and what is this called...(pointing to the forehead)
 146 R: Their fringe

147 Mrs. A: Aaa their fringe, aa they cover their eyes, I can't see half of their face, I don't like
148 that. I'm not looking at them.
149 R: Okay, that's all for now. Thank you.

- 1
- 2
- 3 Date: 4 August 2011
- 4 Venue: Meeting Room
- 5 R: Selamat pagi, Elza.
- 6 Elza: Selamat pagi, Cikgu.
- 7 R: Di mana Elza tinggal?
- 8 Elza: Pandan Jaya.
- 9 R: Boleh Elza ceritakan tentang keluarga?
- 10 Elza: Saya mempunyai dua abang, aa seorang tingkatan tiga dan seorang lagi sudah
- 11 melanjutkan pelajaran ke universiti. Ibu saya nama Katherine dan ayah saya bernama
- 12 James.
- 13 R: Ibu buat apa?
- 14 Elza: Ibu bekerja sebagai jururawat manakala ayah bekerja sebagai pengawal keselamatan.
- 15 R: Bagaimana perasaan Elza tentang sekolah ini?
- 16 Elza: Saya berasa sekolah ini... ahm... adalah baik tapi pelajarnya yang buat masalah, jadi
- 17 sekolah, sesebuah sekolah akan mempunyai imej yang baik sekiranya pelajar bersikap baik,
- 18 the image of the school depends on the behaviour of the students.
- 19 R: Bagaimana perasaan Elza jika menghadiri kelas Pendidikan Moral?
- 20 Elza: Saya berasa seronok mempelajari Moral bersama Cikgu Shima sebab Cikgu Shima
- 21 sangat bersungguh-sungguh dalam mengajar pelajar.
- 22 R: Boleh ceritakan tentang guru pendidikan moral anda?
- 23 Elza: Dia seorang yang berdedikasi, rajin memberi nota, cuma kita perlu menyalin sahaja
- 24 nota, itu saya rasa memudahkan lagi kerja saya... dan apabila dia mengajar... dia, sekiranya
- 25 pelajar mempunyai masalah dia tidak akan teragak-agak untuk menolong.
- 26 R: Bagaimana perasaan anda terhadapnya?
- 27 Elza: Perasaan saya terhadapnya ialah
- 28 R: Anda berasa dia seorang guru yang apa?
- 29 Elza: Guru yang cemerlang.
- 30 R: Kenapa Elza kata dia guru yang berdedikasi dan cemerlang?
- 31 Elza: aaa, kerana guru sangat baik hati tapi sekiranya pelajar membuat salah dia menegur,
- 32 saya rasa itu adalah satu tindakan yang maksud cikgu prihatin dan mengambil berat tentang
- 33 semua pelajarnya.
- 34 R: Jadi apa yang Elza sukakan tentang guru anda?
- 35 Elza: Apabila saya meminta bantuan dalam pembelajarannya, dia sanggup membantu saya
- 36 dengan baik dan saya akan faham.
- 37 R: Ok, Elza tadi kata guru prihatin, guru baik hati, boleh beri contoh?
- 38 Elza: Prihatin, dia sanggup membantu bila ada masalah.. dan kemudian cara dia
- 39 menjelaskan tentang pembelajarannya di kelas adalah cukup baik dan mudah difahami dan
- 40 lebih terperinci.
- 41 R: Ok, bagaimana guru membantu jika Elza mempunyai masalah peribadi?
- 42 Elza: Guru akan memberikan nasihat tapi... dia akan akanmemberi semangat supaya tidak
- 43 ...ahm...
- 44 R: You can speak in English if you think you can explain it in English.
- 45 Elza: The teacher helps me whenever I have a problem for example if i have a private
- 46 problem.....
- 47 R: Have you gone to see her if you have private problems?
- 48 Elza: No, actually no.
- 49 R: No, but would you want to see her.....

50 Elza: Yes, because she is really caring and the way she advises people is I think is really
 51 good and

52 R: Ok, you said that she is caring, can you explain in what way she is caring?

53 Elza: Ah, cara dia mengajar, dia seperti sangat bersemangat bila mengajar kita.

54 R: Bagaimana guru mengambil berat tentang Elza?

55 Elza: Saya akan pergi ke depan and guru akan mengajar satu demi satu dengan perlahan
 56 dan perlahan, dia akan teruskan sehingga saya benar-benar faham apa yang dia mengajar.

57 R: Apakah nasihat yang telah guru berikan?

58 Elza: Kepada saya? Markah saya okay, agak sederhana and she said that you have to
 59 maintain this mark, other than that, kerja saya pun tak ada masalah jadi dia kata dia berpuas
 60 hati.

61 R: Ok, dalam journal Elza kata guru sangat suka menolong pelajar yang menghadapi
 62 masalah dalam pembelajaran moral. Boleh jelaskan?

63 Elza: Because many students aks her anything if they have problem in studies, and
 64if they have problem, she teaches them especially the soalan esei
 65 although they keep on asking the same question each time she doesn't mind you know
 66 again and again teaching them she doesn't mind unless the student finally gets to
 67 understand what she is teaching.

68 R: Elza juga kata guru sangat lawak dan lucu dan banyak berjenaka. Boleh jelaskan?

69 Elza: Cara dia bila dia menjelaskan apabila kita sedang menulis nota dan penjelasan, that's
 70 when she does some lawak lucu dan contoh bila dia kata, why cannot run from house.... ah
 71 he..... basically there's few lawak yang dia buat.

72 R: Dan anda rasa itu sangat menarik dalam kelas.

73 Elza: Ya

74 R: Bagaimana guru melayan semua pelajar di dalam kelas?

75 Elza: Saya rasa adil dan saksama, dia tidak melihat warna dan sebagainya. Dia mengajar
 76 secara adil.

77 R: Ada apa-apa lagi yang Elza nak ceritakan tentang guru anda?

78 Elza: Umumnya, saya boleh katakan dia merupakan salah seorang guru terbaik yang ada di
 79 sini.

80 R: Ok, terima kasih Elza.

- 1
2
3 Date: 4 August 2011
4 Venue: Meeting Room
5 R: Good morning, Ellen.
6 Ellen: Good morning, teacher.
7 R: Where do you live, Ellen?
8 Ellen: Pandan Jaya.
9 R: Can you talk about your family, Ellen?
10 Ellen: I have two brothers, one is in Form Three and the other has continued his studies at
11 the university. My mother's name is Catherine and my father's name is James.
12 R: What does your mother do?
13 Ellen: She works as a nurse and my father works as a security guard.
14 R: How do you feel about this school, Ellen?
15 Ellen: I feel this school ...ahm... is good but the students are problematic, so a school will
16 have a good image if the students have good behaviour, the image of the school depends on
17 the behaviour of the students.
18 R: How do you feel when you attend the Moral Education class?
19 Ellen: I feel excited learning Moral with Teacher Shima because Teacher Shima is teaching
20 the students
21 R: Can you talk about your Moral Education teacher?
22 Ellen: She is very dedicated, hardworking in giving notes, it's just that we need to copy
23 down notes, I feel it makes my work easier...and when she teachers... she, if the students
24 have problems she does not hesitate to help.
25 R: How is your feelings towards her?
26 Ellen: My feelings towards her is...
27 R: What kind of teacher is she?
28 Ellen: An excellent teacher.
29 R: Why do you say that she is a dedicted and excellent teacher?
30 Ellen: aaa, because the teacher is very good hearted but if the students do wrong, she
31 reprimands, I feel that it is one action, I mean the teacher is concerned and cares about all
32 students.
33 R: So, what does Ellen like about your teacher?
34 Ellen: If I ask help in my studies, she is willing to teach me well and I will understand.
35 R: Ok, Ellen said that the teacher is concerned, the teacher is good-hearted, can you give
36 examples?
37 Ellen: Concerned, she is willing to help if there is problem... and then the way she explains
38 her teachings in the class is very good, understandable and in detail.
39 R: How does the teacher help if Ellen has personal problems?
40 Ellen: The teacher will advise but...she will will give encouragement so that no...ahm..
41 R: You can speak in English if you think you can explain it in English.
42 Ellen: The teacher helps me whenever I have a problem for example if I have a private
43 problem....
44 R: Have you gone to see her if you have private problems?
45 Ellen: No, actually no.
46 R: No, but would you want to see her...
47 Ellen: Yes, because she is really caring and the way she advises people is I think is really
48 good and...
49 R: Ok, you said that she is caring, can you explain in what way she is caring?

50 Ellen: Ah, the way she teaches she's very like so encouraging when teaches us.
51 R: How does the teacher care bout Ellen?
52 Ellen: I will go in front and teacher, ah she will teach us one by one slowly and slowly she
53 will keep on until I really can understand what she teaches me.
54 R: Ok, what advice has the teacher given?
55 Ellen: To me? My marks is okay, quite average and she said that you have to maintain this
56 mark , other than that, no issues with my work, so she said she is satisfied.
57 R: Ok, in your journal it said that teacher really likes to help students who have problems in
58 learning moral. Can you explain that?
59 Ellen: Because many students ask her anything if they have problems in studies, and
60if they have problems, she teaches them especially the essay questions
61 although they keep on asking the same question each time, she doesn't mind you know
62 again and again teaching them, she doesn't mind unless the student finally gets to
63 understand what she is teaching.
64 R: Ellen said that teacher is very humorous and funny and make a lot jokes. Can you
65 explain that?
66 Ellen: The way when she explains when we are writing notes and explanation, that's when
67 she does some funny actions and that for example like she said, why cannot run from
68 house... ah he... basically there's a few jokes that she does.
69 R: And you find it interesting in the class.
70 Ellen: Yeah
71 R: How does the teacher treat all the students in the class?
72 Ellen: I think fair and square, she doesn't see colour or whatever. She just teaches in a fair
73 manner.
74 R: Is there anything else that you will like to talk about your teacher?
75 Ellen: Basically I can say that she is one of the best teachers around.
76 R: Ok, thank you Ellen.

④

No: _____

Date: 11/4/2011

- a) Today's topic is 'Kash Sanyo Jodye Waga tra /kelwaga'. The students watch a video clip on Refoners advertisement. It's a story on how a family didn't treat a sickly father well. Students talked and shared views of the video. Later the draw the picture of their mother or father on a white sheet. Randomly, some students shared their feelings about the parent.
- b) School surroundings very noisy. Students going out for dental appointment. So the impact of the video is not so strong. I have to stop & repeat the video a few times & explain one by one. Some students are not positive towards the activities & give a lot of excuses.
- c) Not so satisfied. I feel the students don't have deep feelings for their parents or family members, especially the Chinese.

No: _____

Date: _____

The students don't have genuine feelings towards family members.

d) I should create more time to be with the students with extra curriculum activities

e) Teach them the meaning of 'empathy' that is being in other people's shoes.
"What if you are the person in this story, what you feel? How you feel?"

No: _____

Date: 10/4/2011

a) I learn about "nilai berdikari". The Teacher uses the computer to teach us. Teacher suggested about a website and we all learn from the website. We didn't actually learn about the moral value but we learnt something related to it.

b) Teacher ask us to go through the web and see ourself whatever that we dont understand.

c) I feel happy about todays lesson. The class was interesting and teacher made us all laugh.

d) Teacher came to my table, and explained to me what I didn't understand. She ask me to go through the website and see her tommorrow in school if I still do not understand her lesson.

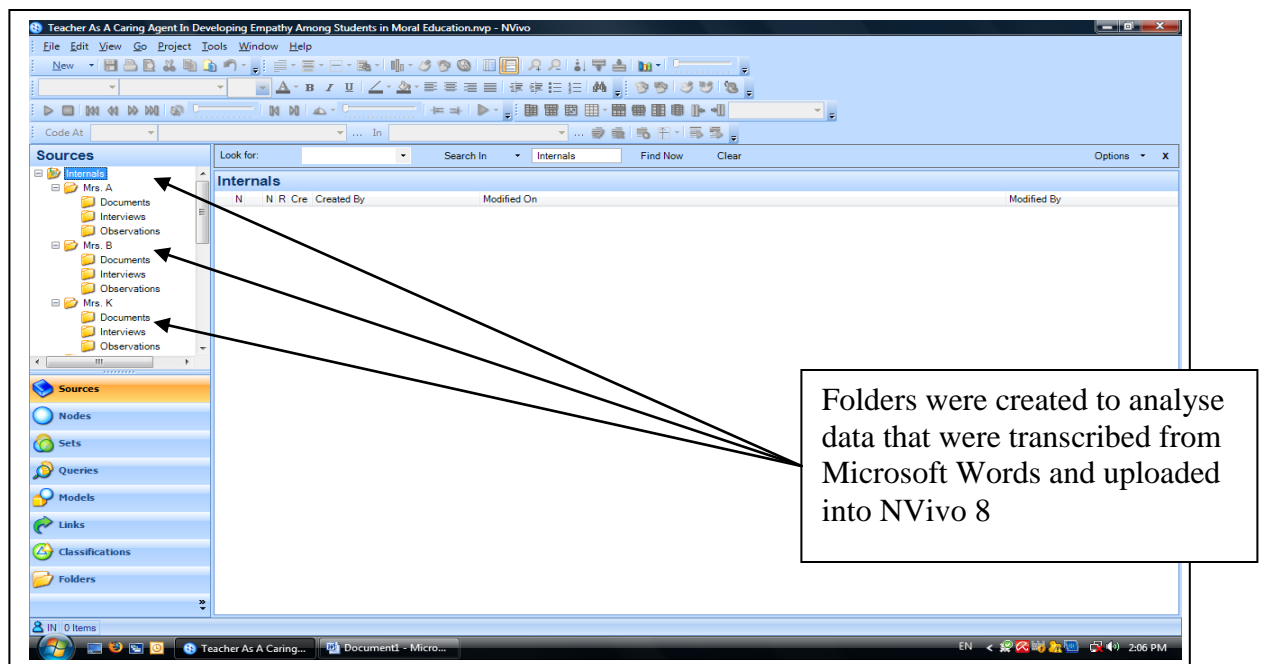
e) I feel that my teacher is very cool at times. She cracks jokes and make us laugh most at the time.

CODE PROCESSES Using NVivo 8.

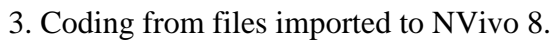
Teacher as a Caring Agent in Developing Empathy Among Moral Education Students

Steps in creating free notes to categories

1. Identifying participant cases as unit analysis

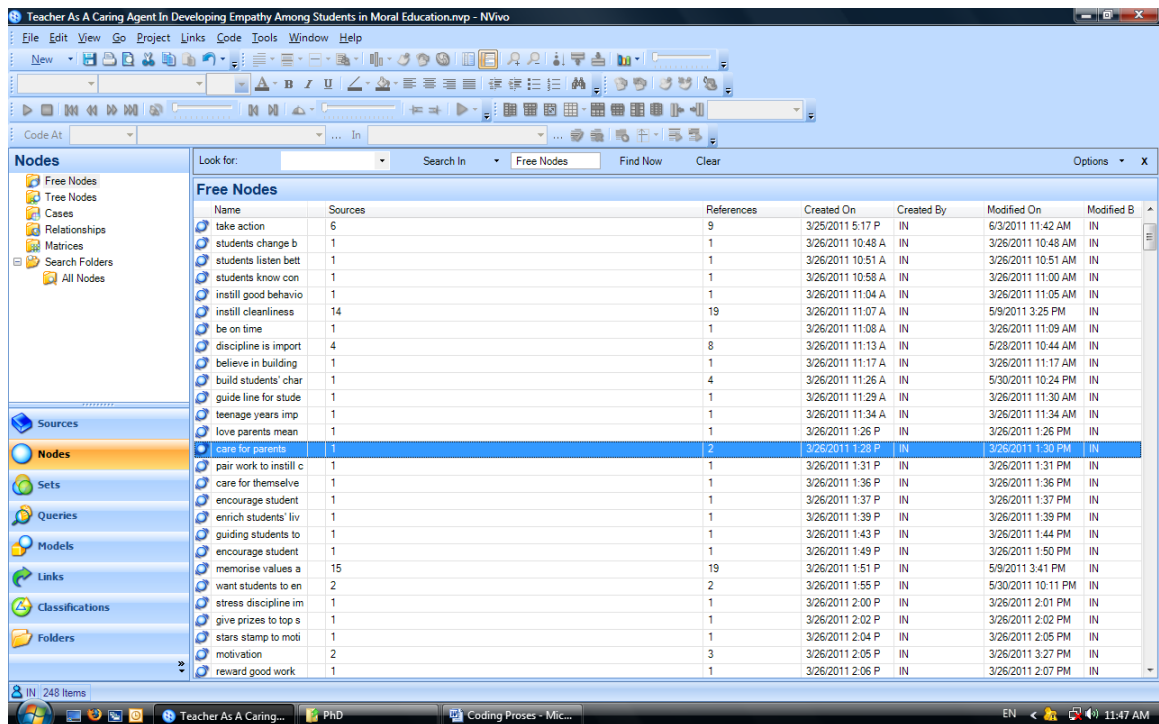


2. Imported files from Microsoft Words to NVivo 8.

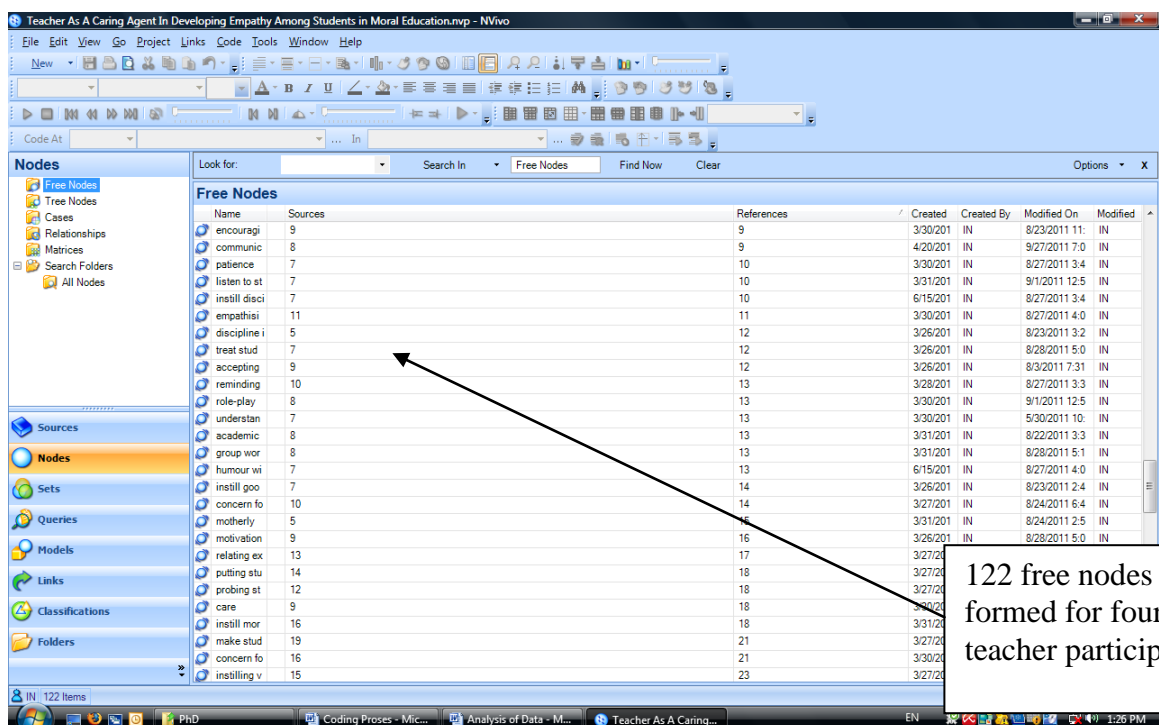


.....continuation

4. Coding in Free Nodes (First Stage)



5. Free nodes were coded in all teacher participants. A total of 277 free nodes were formed at the end of data collection. Later, similar nodes were merged and left 122 nodes



122 free nodes were formed for four teacher participants.

.....continuation

6. Number of issues that emerged were based on sources and references. The sources and references were indications of saturated data.

Teacher As A Caring Agent In Developing Empathy Among Students in Moral Education.nvp - NVivo

File Edit View Go Project Links Code Tools Window Help

Look for: Search In Free Nodes Find Now Clear Options X

Free Nodes

Name	Sources	References	Created	Created By	Modified On	Modified
encouragi	9	9	3/30/2011	IN	8/23/2011 11:	IN
communic	8	9	4/20/2011	IN	9/27/2011 7:0	IN
patience	7	10	3/30/2011	IN	8/27/2011 3:4	IN
listen to st	7	10	3/31/2011	IN	9/1/2011 12:5	IN
instill disci	7	10	6/15/2011	IN	8/27/2011 3:4	IN
empathisi	11	11	3/30/2011	IN	8/27/2011 4:0	IN
discipline i	5	12	3/26/2011	IN	8/23/2011 3:2	IN
treat stud	7	12	3/26/2011	IN	8/28/2011 5:0	IN
accepting	9	12	3/26/2011	IN	8/3/2011 7:31	IN
reminding	10	13	3/28/2011	IN	8/27/2011 3:3	IN
role-play	8	13	3/30/2011	IN	9/1/2011 12:5	IN
understan	7	13	3/30/2011	IN	5/30/2011 10:	IN
academic	8	13	3/31/2011	IN	8/22/2011 3:3	IN
group wor	8	13	3/31/2011	IN	8/28/2011 5:1	IN
humour wi	7	13	6/15/2011	IN	8/27/2011 4:0	IN
instill goo	7	13	3/26/2011	IN	8/23/2011 2:4	IN
concern fo	10	14	3/27/2011	IN		
motherly	5	15	3/31/2011	IN		
motivation	9	16	3/26/2011	IN		
relating ex	13	17	3/27/2011	IN		
putting stu	14	18	3/27/2011	IN		
probing st	12	18	3/27/2011	IN		
care	9	18	3/30/2011	IN		
instill mor	16	18	3/31/2011	IN		
make stud	19	21	3/27/2011	IN		
concern fo	16	21	3/30/2011	IN		
instilling v	15	23	3/27/2011	IN		

Sources and references could indicate data saturation

7. Free Nodes to Tree Nodes (Second Stage). Also known as axial coding. 65 codes were formed in this first stage of axial coding.

Teacher As A Caring Agent In Developing Empathy Among Students in Moral Education.nvp - NVivo

File Edit View Go Project Links Code Tools Window Help

Look for: Search In Tree Nodes Find Now Clear Options X

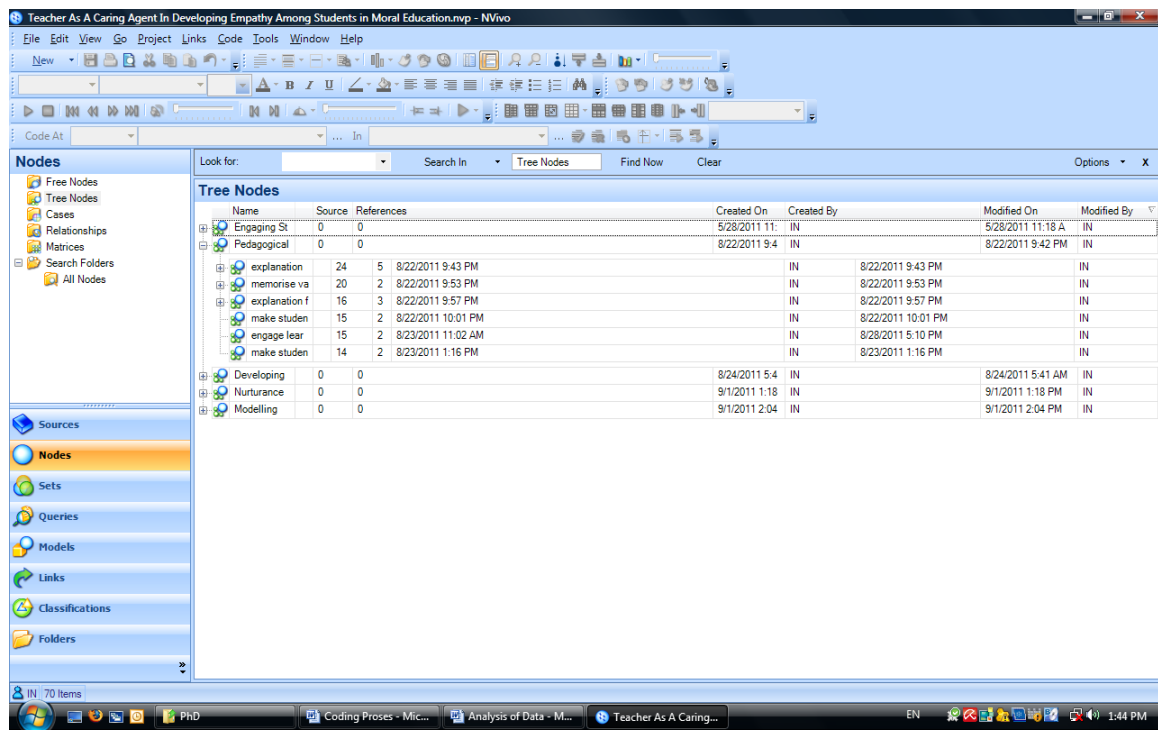
Tree Nodes

Name	Sources	References	Created On	Created By	Modified On	Modified By
Advising Students	0	0	5/28/2011 10:52 AM	IN	5/28/2011 10:52 AM	IN
advisin	14	26	5/28/2011 11:13 AM	IN	5/28/2011 11:13 AM	IN
Engaging Students	0	0	5/28/2011 11:18 AM	IN	5/28/2011 11:18 AM	IN
engagin	13	16	5/28/2011 11:19 AM	IN	5/28/2011 11:19 AM	IN
Explanation of content knowledge	0	0	5/29/2011 5:21 PM	IN	5/29/2011 5:21 PM	IN
explana	16	45	5/29/2011 5:22 PM	IN	5/29/2011 5:22 PM	IN
memori	15	19	5/29/2011 5:23 PM	IN	5/29/2011 5:23 PM	IN
expla	2	2	5/29/2011 5:28 PM	IN	5/29/2011 5:28 PM	IN
expla	9	17	5/29/2011 5:24 PM	IN	5/29/2011 5:24 PM	IN
Instilling Empathy	0	0	6/2/2011 11:01 AM	IN	6/2/2011 11:01 AM	IN
instilling	10	19	6/2/2011 11:04 AM	IN	6/2/2011 11:04 AM	IN
make st	10	11	6/2/2011 11:04 AM	IN	6/2/2011 11:04 AM	IN
underst	9	20	6/2/2011 11:05 AM	IN	6/2/2011 11:05 AM	IN

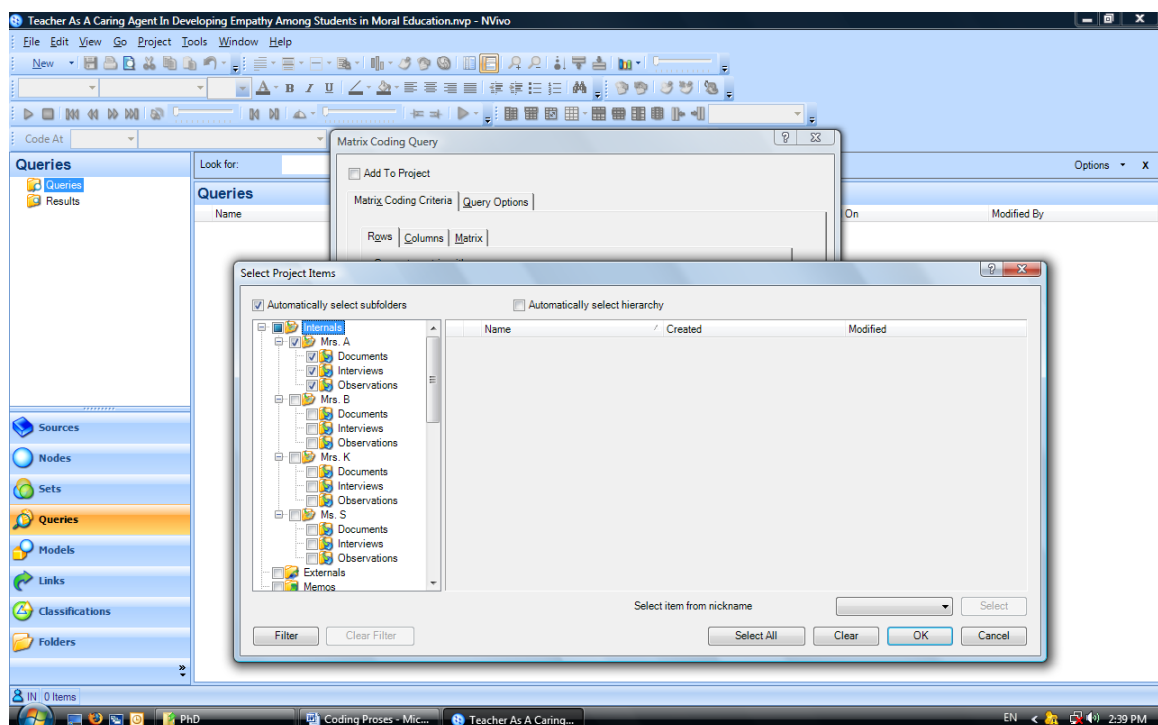
Free nodes will be selected, then 'copy' and 'paste' as tree node

.....continuation

8. Tree nodes or known as Axial Coding were done at second stage. 21 nodes were formed at this stage.

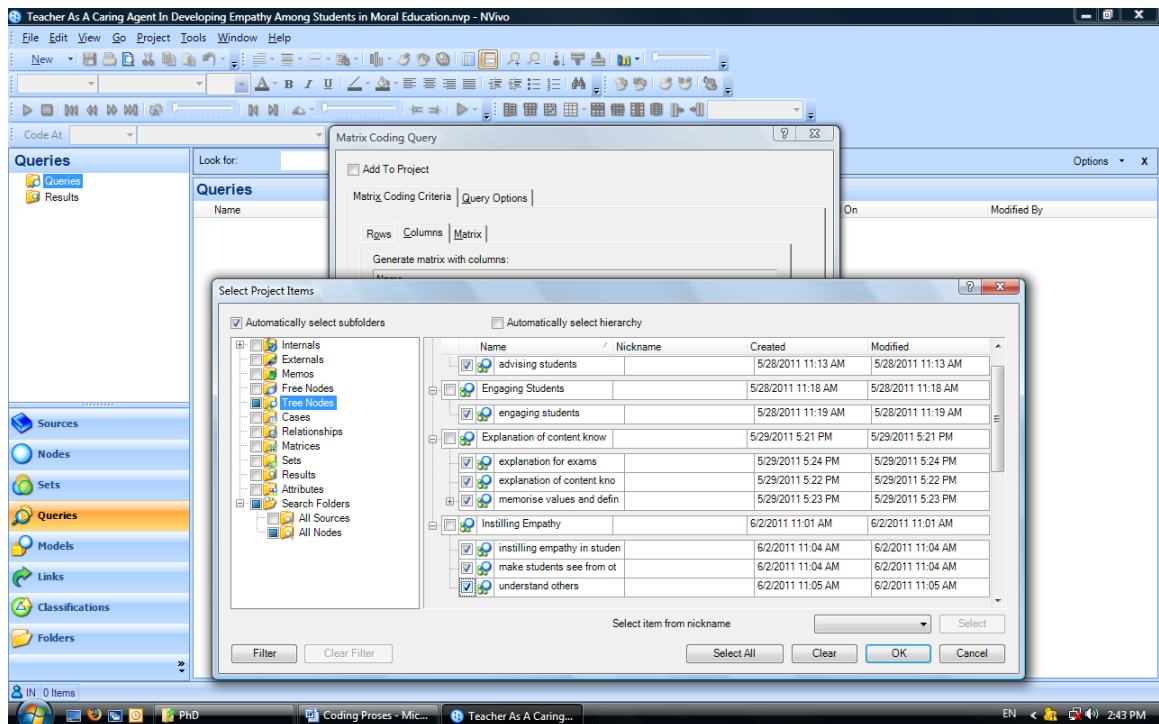


9. Matrix Coding Query to verify theme patterns

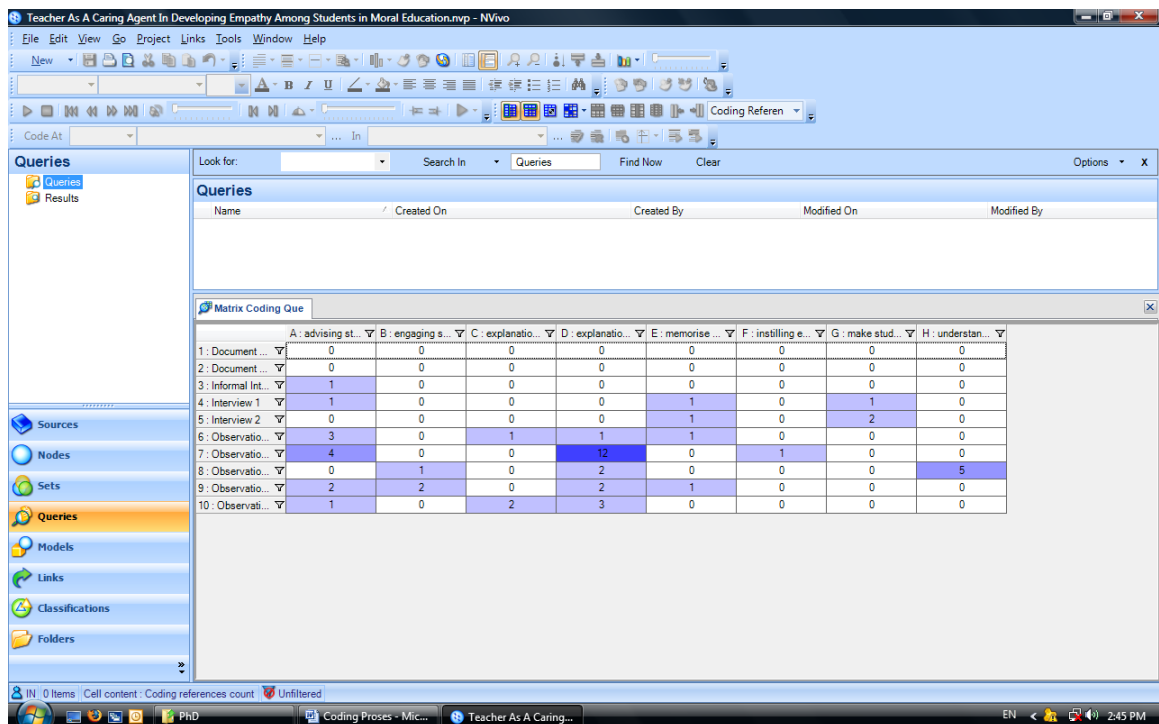


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10. Refer matrix coding query in reporting



11. Example: Matrix coding query in comparing patterns and reporting



MEMBER CHECKING

Teacher as a Caring Agent in Developing Empathy among Students in Moral Education

Participant	Observations	Interviews
Bing	Date of Transcription: 23 August 2010	Date of Transcription: 18 August 2010
	Signature: Date:	Signature: Date:
	Date of Transcription: 2 September 2010	Date of Transcription: 18 October 2010
	Signature: Date:	Signature: Date:
	Date of Transcription: 20 September 2010	Date of Transcription: 31 October 2010
	Signature: Date:	Signature: Date:
	Date of Transcription: 27 September 2010	Date of Transcription: 18 February 2011
	Signature: Date:	Signature: Date:
	Date of Transcription: 24 January 2011	Date of Transcription: 23 February 2011
	Signature: Date:	Signature: Date:
	Date of Transcription: 7 February 2011	Date of Transcription: 21 March 2011
	Signature: Date:	Signature: Date:

	Observations	Interviews
	<p>Date of Transcription: 21 February 2011</p> <p>Signature: Date:</p> <p>Date of Transcription: 18 April 2011</p> <p>Signature: Date:</p> <p>Date of Transcription: 26 April 2011</p> <p>Signature: Date:</p>	<p>Date of Transcription: 21 May 2011</p> <p>Signature: Date:</p>

3 September, 2011

To: Dr. Wan Hasmah Wan Mamat,
Supervisor,
Faculty of Education,
University Malaya.

From: Chander Vengadasalam
Assistant Director,
Moral Education Unit,
Curriculum Development Division,
Policy and Education Development Sector,
Ministry of Education Malaysia.

Re: Peer Review Statement – Ilhavenil Narinasamy's thesis

I have reviewed the qualitative data of observation fieldnotes, interview transcriptions and teachers' entry journal as well as the Chapter 4 qualitative data analysis. In addition I have participated in three meetings with Ilhavenil on these documents.

It appears that Ilhavenil Narinasamy followed the proper observation and interview protocol in gathering the data. She has conducted the observations and interviews herself, transcribed the interviews and put the data in narrative form for review.

Ilhavenil Narinasamy in her analyses of the data seemed to capture all the poignant point from each observations and interviews. Her knowledge as a moral education researcher helped her in all the research process, from carrying out the observations and conducting the interviews to interpreting the result.

Please let me know if I can provide any additional information.

Submitted by: _____ Date : _____

Memos written to reflect the researcher's thoughts, questions and decisions.

